

V.2  
u.3

# A Vedic Reader

## FOR STUDENTS

---

ARTHUR A. MACDONELL



Digitized by Arya Samaj Foundation Chennai and eGangotri

**OXFORD**  
**UNIVERSITY PRESS**

LONDON	—	Amen House, E.C.4
GLASGOW	—	58 Buchanan Street
NEW YORK	—	114 Fifth Avenue, N.Y. 11
TORONTO	—	480 University Avenue
MELBOURNE	—	346-348 Little Collins St.
WELLINGTON	—	Willis Street
BOMBAY	—	Apollo Bunder
CALCUTTA	—	Lal Bazar
MADRAS	—	Mount Road
KARACHI	—	McLeod Road
CAPE TOWN	—	33 Waterkant Street
IBADAN	—	Iddo Gate
NAIROBI	—	Government Road
ACCRA	—	Horse Road
SINGAPORE	—	Penang Lane

**GEOFFREY CUMBERLEGE**

*Price*  
*Rs 4*



Shri Ranjan Jalote

R.N-486

III year

Digitized by Arya Samaj Foundation Chennai and Gangotri

Sanyasainstha.  
B.A. Final.  
C.H.S. N.H.U.









A VEDIC READER

224









# A VEDIC READER

## FOR STUDENTS

BY

ARTHUR ANTHONY MACDONELL  
M.A., PH.D.

---

CONTAINING THIRTY HYMNS OF THE RIGVEDA IN  
THE ORIGINAL SAMHITĀ AND PADA TEXTS, WITH  
TRANSLITERATION, TRANSLATION, EXPLANATORY  
NOTES, INTRODUCTION, VOCABULARY

---



OXFORD UNIVERSITY PRESS

Digitized by Arya Samaj Foundation Chennai and eGangotri

**Oxford University Press, Amen House, London E.C.4**

GLASGOW NEW YORK TORONTO MELBOURNE WELLINGTON

BOMBAY CALCUTTA MADRAS KARACHI

CAPE TOWN IBADAN NAIROBI ACCRA SINGAPORE

*First published in England 1917*

*Reprinted in India 1951*

*Fourth impression 1957*

PRINTED IN INDIA

AT THE DIOCESAN PRESS, MADRAS 7 AND PUBLISHED BY  
JOHN BROWN, OXFORD UNIVERSITY PRESS, MADRAS 2  
*from plates*



## PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 84), one with magical ideas (vii. 103), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 185). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the



table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit, are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 36, 47, 139-40, 152, 166, 175).

In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Samhita text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each Pada or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pada text in which each word of the Samhita text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pada text, as nearly contemporary in origin with the Samhita text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the Rigveda. Next follows the transliterated Samhita text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of a, the original metre of the Rigveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original, and is



based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

Freedom from serious misprints is a matter of great importance in a book like this. Such freedom has, I trust, been achieved by the aid of my two friends, Dr. James Morison, Librarian of the Indian Institute, and my former pupil, Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology in the University of Edinburgh. In the course of this obliging task Prof. Keith has supplied me with a number of suggestions, the adoption of which has undoubtedly improved the notes in many points of detail.

BALLIOL COLLEGE, OXFORD.

October 22, 1917.





# CONTENTS

	PAGES
PREFACE . . . . .	v
INTRODUCTION . . . . .	xi-xxxi
VEDIC HYMNS . . . . .	1-219
✓ Agni ✓ . . . i. 1 . . . . .	1-10
✓ Savitr ✓ . . . i. 35 . . . . .	10-21
+ Marutas . . . i. 85 . . . . .	21-30
✓ Viṣṇu ✓ . . . i. 154 . . . . .	30-6 ✓
Dyāvāpṛthivī . . . i. 160 . . . . .	36-41
✓ Indra ✓ . . . ii. 12 . . . . .	41-56 ✓ characteristic
✓ Rudra ✓ . . . ii. 83 . . . . .	56-67
Apām napāt. . . ii. 35 . . . . .	67-78
Mitra ✓ . . . iii. 59 . . . . .	78-83
Bṛhaspati ✓ . . . iv. 50 . . . . .	83-92
✓ Uṣas ✓ . . . iv. 51 . . . . .	92-9
Agni . . . v. 11 . . . . .	100-4
✓ Parjanya ✓ . . . v. 83 . . . . .	104-11
x Pūṣan . . . vi. 54 . . . . .	111-15
Āpas . . . vii. 49 . . . . .	115-18
Mitrā-Varuṇā . . . vii. 61 . . . . .	118-24
Sūrya ✓ . . . vii. 63 . . . . .	124-28
Aśvinā ✓ . . . vii. 71 . . . . .	128-34
Varuṇa ✓ . . . vii. 86 . . . . .	134-41
Maṇḍūkās . . . vii. 103 . . . . .	141-7
Viśve devās . . . viii. 29 . . . . .	147-52
Soma . . . viii. 48 . . . . .	152-64
Funeral Hymn . . . x. 14 . . . . .	164-75
Pitaras . . . x. 15 . . . . .	176-86

x

## CONTENTS

		PAGES
<i>Sp. appreciation</i> Gambler ✓ . . . x. 34	. . . . .	186-95
Puruṣa . . . x. 90	. . . . .	195-203
Rātri . . . x. 127	. . . . .	203-7
Hymn of Creation x. 129	. . . . .	207-11
Yama . . . x. 135	. . . . .	212-16
Vāta . . . x. 168	. . . . .	216-19
VOCABULARY . . . . .	. . . . .	221-56
GENERAL INDEX . . . . .	. . . . .	257-63



# INTRODUCTION

## 1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brahmanas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1800 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the



Indian languages remained practically unchanged for the truly immense period of over 8000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuṇa, Indra, Nāsātya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

## 2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuṇa, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Samhita text, which appears to have taken place about 600 B.C., at the end of the period of the Brahmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Samhita did not in any



way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Samhita text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanis or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

### 3. EXTENT AND DIVISIONS OF THE RIGVEDA.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Samhita text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV. is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Aṣṭakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyāyas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Maṇḍalas or 'books' (lit. 'cycles')



and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

#### 4. ARRANGEMENT OF THE RIGVEDA.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform, for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

*Family books.*—In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.



The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the Kaṇvas; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragātha. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in several respects like Book viii: Kaṇvas seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The *ninth book* was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was 'clarifying' (pavamāna); on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma Pavamāna were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgātṛ or chanting priest, and added after Books i-viii, which were the sphere of the Hotṛ or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books; but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1-60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61-114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed.



The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gayatrī, while the second consists mainly of groups in other metres; thus 68-84 form a Jagatī and 87-97 a Tristubh group.

The *tenth book* was the final addition. Its language and subject-matter show that it is later in origin than the other books; its authors were, moreover, clearly familiar with them. Both its position at the end of the RV. and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large number of seers of different families, some of which appear in other books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been overlooked while the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

## 5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,



like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final n and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After e and o in the RV. *ä* is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

## 6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called Pada ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the Trishtubh ( $4 \times 11$  syllables), the Gayatrī ( $3 \times 8$ ), and the Jagatī ( $4 \times 12$ ), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the Avesta shows, the principle is the number of syllables only, and



those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called *trca*) in the same simple metre, generally Gayatrī, or of two stanzas in different mixed metres. The latter type of strophe is called *Pragātha* and is found chiefly in the eighth book.

## 7. RELIGION OF THE RIGVEDA.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV. to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time; for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitr.

The *gods* were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Bṛhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,



consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Viṣṇu, where cheered by draughts of Soma they live a life of bliss.

*Attributes of the gods.*—Among these the most prominent is power, for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as 'true' and 'not deceitful', being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV. have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs—a practice making both gods share characteristics properly belonging to one alone. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajāpati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedānta philosophy.

The *Vedic gods* may most conveniently be classified as deities of



heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuṇa, Mitra, Sūrya, Savitr, Pūṣan, the Aśvins, and the goddesses Uṣas, Dawn, and Rātri, Night. The atmospheric gods are Indra, Apām napāt, Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Pṛthivī, Agni, and Soma. This *Reader* contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Mātariśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipāś (Bias) and the Śutudrī (Sutlej), sister streams of the Panjab, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

*Abstract deities.*—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix *tr̥* or *tar*), such as Dhātṛ 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātṛ, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhātṛ, the 'Disposer', Dhartṛ, the 'Supporter', Trātṛ, the



'Protector', and Netṛ, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvaṣṭṛ, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvaṣṭṛ', and which Indra drinks in Tvaṣṭṛ's house. He is the father of Saranyū, wife of Vivasvant and mother of the primaeval twins Yama and Yami. The name of the solar deity Savitr, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitr and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiranyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is *kāsmāi devāya haviṣā vidhema?* 'to what god should we pay worship with oblation?' This led to the word *kā*, 'who?' being used in the later Vedic literature as an independent name, Ka, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Bṛhaspati (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83. 84) are addressed to Manyu, 'Wrath', and one (x. 151) to Śraddhā, 'Faith'. Anumati, 'Favour (of the gods)', Aramati, 'Devotion', Sūnṛta, 'Bounty', Asunṛti, 'Spirit-life', and Nirṛti, 'Decease', occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout



the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Ādityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she is twice mentioned.

*Goddesses* play an insignificant part in the RV. The only one of importance is Uṣas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71. 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātri, 'Night' (x. 127, p. 203), and Aranyāni, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnāyī, Indrāyī, Varuṇāyī, spouses of Agni, Indra, and Varuṇa respectively.

*Dual Divinities.*—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitṛā-Varuṇā, though the names most frequently found as dual compounds are those of Dyāvā-pṛthivī, 'Heaven and Earth' (p. 36). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

*Groups of Deities.*—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The



smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Mārtāṇḍa, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Amśa : Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devas (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

*Lesser Divinities.*—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the R̥bhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvaṣṭi into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The R̥bhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of; but the only one mentioned by name is Urvaśī. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vāstospati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Sītā, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified



## LESSER DIVINITIES

in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (*barhis*) and the Divine Doors (*dvāro devīh*), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (*grāvāṇas*) are invoked as deities in three hymns (x. 76. 94. 175): spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 5. 6). Weapons, finally, are sometimes deified: armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

The *Demons* often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called *asura* in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 134). The term *dāsa* or *dasyu*, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and *Vṛtra*. The latter is by far the most frequently mentioned. His mother being called *Dānu*, he is sometimes alluded to by the metronymic term *Dānava*. Another powerful demon is *Vala*, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the *Angirases*. Other demon adversaries of Indra are *Arbuda*, described as a wily beast, whose cows Indra drove out; *Viśvarūpa*, son of *Tvaṣṭṛ*, a three-headed demon slain by both *Trita* and Indra, who seize his cows; and *Svarbhānu*, who eclipses the sun. There are several other individual demons, generally described as *Dāsas* and slain by Indra. A group of demons are the *Paṇis* ('niggards'), primarily foes of Indra, who, with the aid of the dog *Saramā*, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies



of men. By far the most common generic name for them is *Rakṣas*. They are nearly always mentioned in connexion with some god who destroys them. The much less common term *Yātu* or *Yātudhāna* (primarily 'sorcerer') alternates with *Rakṣas*, and perhaps expresses a species. A class of demons scarcely referred to in the *RV.*, but often mentioned in the later Vedas, are the *Pisūcas*, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the *Atharvaveda*. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

### 8. SECULAR MATTER IN THE RIGVEDA.

*Secular hymns.*—Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14–18). Four of these are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

*Mythological dialogues.*—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover *Purūravas* and the celestial nymph *Urvaśī*, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of *Kalidāsa's* drama *Vikramorvaśī*. The other (x. 10) is a dialogue between *Yama* and *Yamī*, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.



*Didactic hymns.*—Four hymns are of a didactic character. One of these (x. 84) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

*Riddles.*—Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

*Cosmogonic hymns.*—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutionary philosophy which in later times assumed shape in the Sāṅkhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called *Dānastutis*, or 'praises of gifts'. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

*Geographical data.*—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjab of to-day. The references to flora and fauna bear out this conclusion.



- The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dasa colour' as opposed to the 'Aryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Surā, extracted from some kind of grain, was used on ordinary occasions.

*Occupations.*—One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form of barter, the cow representing the unit of value in exchange. Certain



trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

*Amusements.*—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (*dundubhi*), the flute (*vāṇa*), and the lute (*vīṇā*). Singing is also mentioned.

### 9. LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuṇa describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of



the mythological dialogues set forth the situation with much beauty of language; for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x. 108), and that between the primaeval twins Yama and Yami (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

## 10. INTERPRETATION.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yāska, the author of the Nirukta, the oldest extant commentary (c. 500 B.C.) on about 600 detached stanzas of the RV.; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Sayana (fourteenth century A.C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmaṇas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnavābha, interprets nāsatyau,



an epithet of the Āsṛins, as 'true, not false', another Āgrāyana, as 'leaders of truth' (*satyasya prañetārau*), while Yaska himself thinks it may mean 'nose-born' (*nāsikā-prabhavau*)! Yaska, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. Yaska's own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet *jātā-vedas* in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than Sāyana who lived nearly 2,000 years later. Sāyana's interpretations, however, sometimes differ from those of Yaska. Hence either Yaska is wrong or Sāyana does not follow the tradition. Again, Sāyana often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus *asura*, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, Parjanya', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither Yaska nor Sāyana possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method Roth, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the RV. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the Avesta and from Comparative Philology. In the application of his method Roth attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand, a reaction arose which, in emphasizing the purely Indian character



of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.



## ERRATA

- P. 14, line 27, for *śitipādo* read *śitipādō*.  
P. 28, line 1, read नर्यपांसि.  
P. 31, line 29, and p. 46, l. 29, for *yó* read *yō*.  
P. 48, head-line, for i. 12, 4 read ii. 12. 4.  
P. 51, line 31, for *yó* read *yō*.  
P. 60, line 13, for *no* read *nō*.  
P. 69, line 2, for *tām* read *ṭam*.  
Pp. 68, 70, 71, 75, head-lines, for *APAM* read *ĀPAM*.  
P. 118, head-line, for *APAS* read *ĀPAS*.  
P. 125, line 12, for *viśvācaksās* read *viśvācaksās*.  
P. 128, line 3, for *nū* read *nū̄*.  
P. 139, line 14, for *vibhīdako* read *vibhīdakō*.  
P. 142, last line, and p. 143, line 11, for *anyó* read *anyō*.  
P. 144, head-line, for *MANḌŪKAS* read *MANḌŪKAS*.  
P. 179, line 26, for *té* read *tē*.  
P. 184, line 17, for *tē* read *tē̄*.  
P. 224, head-line and line 1, for *abhīti* read *abhītī*.



## AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii. 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals: he resembles a bull that bellows, and has horns which he sharpens; when born he is often called a calf; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird; he is the eagle of the sky; as dwelling in the waters he is like a goose; he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice; and his flames are spoons with which he besprinkles the gods; but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon: he shines like the sun; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament; like the erector of a post he supports the sky with his smoke. 'Smoke-bannered' (*dhūmā-ketu*) is his frequent and exclusive epithet.

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (*Dyáuṣ*), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the *Āryan* or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.



The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (*aráṇis*), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (*sáhasaḥ sūnúḥ*). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by *Mātariśvan*, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of *Mātariśvan*. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet *dvi-jánman* *having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called *grhá-pati* *lord of the house*, and is constantly spoken of as a guest (*átithi*) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (*dūtá*) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (*ṛtvij*, *vipra*), domestic priest (*puróhita*), and more often than by any other name invoking priest (*hótr*), also officiating priest (*adhvaryu*) and praying priest (*brahmán*). His priesthood is the most salient feature



of his character; he is in fact the great priest, as Indra is the great warrior.

• Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice he is wise and all-knowing, and is exclusively called *jātá-vedas* *he who knows all created beings*.

He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (*havya-vāhana*) is distinguished his corpse-devouring (*kravyād*) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty, wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

The name of Agni (Lat. *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root *ag* to drive (Lat. *ago*, Gk. *ἄγω*, Skt. *ājāmi*).

### RIGVEDA i. 1.

The metre of this hymn is *Gāyatrī* (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambics (v - v̄). The first two verses are in the *Samhita* treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

१ अग्निमीळे पुरोहितं  
यज्ञस्य देवमृत्विजम् ।  
होतारं रत्नधातमम् ॥

अग्निम् । ईळे । पुरःहितम् ।  
यज्ञस्य । देवम् । मृत्विजम् ।  
होतारम् । रत्नधातमम् ॥

1 Agnīm ile purōhitam,  
yajñāsya devām ṛtvijam,  
hotāram ratnadhātamam.

*I magnify Agni the domestic priest,  
the divine ministrant of the sacrifice,  
the invoker, best bestower of treasure*



On the marking of the accent in the RV. see p. 448, 2. The verb *īḥ* (1. s. pr. *Ā*. of *īḥ*: *ī* for *ḍ* between vowels, p. 3, f. n. 2) has no Udatta because it is in a principal sentence and does not begin a sentence or Pada (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udatta of the preceding syllable (p. 448, 1). *puró-hitam* has the accent of a Karmadhāraya when the last member is a pp. (p. 456, top). *yajñásya* is to be taken with *ṛtvijam* (not with *puróhitam* according to Sāyana), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pada; cp. RV. viii. 38, 1; *yajñásya hí sthā ṛtvijā ye two* (Indra-Agni) *are ministrants of the sacrifice*. The dependent Svarita which the first syllable of *ṛtvijam* would otherwise bear (like *īḥ*), disappears because this syllable must be marked with the Anudatta that precedes an Udatta. *ṛtv-ij* though etymologically a compound (*ṛtu + ij = yaj*) is not analysed in the Pada text, because the second member does not occur as an independent word; cp. x. 2, 5: *agnir devāṃ ṛtuśo yajāti may Agni sacrifice to the gods according to the seasons*. *ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): the Pada text never divides a cd. into more than two members. The suffix *tama*, which the Pada treats as equivalent to a final member of a cd., is here regarded as forming a unit with *dhā*; cp. on the other hand *virā-vat + tama* in 3 c and *citrā-śravas + tama* in 5 b. *rātna* never means *jewel* in the RV.

२ अग्निः पूर्वैर्भिरुचिर्भिरु

ईदो नूतनेरुत ।

स देवाँ एह वचति ॥

2 Agniḥ pūrvēbhir ūṣibhir

īḥio nūtanair utā,

sā devāṃ éhā vakṣati.

अग्निः । पूर्वैभिः । उचिर्भिरु ।

ईदो नूतनेः । उत ।

सः । देवान् । आ । इह । वचति ॥

*Agni to be magnified by past and present seers, may he conduct the gods here.*

*ṛṣibhis* : The declensional endings *bhyām*, *bhis*, *bhyas*, *su* are in the Pada text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence *pūrvēbhis* (p. 77, note 9) is not analysed. *īḍyas* : to be read as *īḥas* (p. 16, 2 d). *nūtanais* : note that the two



forms of the inst. pl. of the a dec. in *ais* and *ebhis* constantly occur in the same stanza. *sá* (49) being unmarked at the beginning of a Pāda, has the Udatta; the dependent Svarita of the following syllable disappears before the Anudatta required to indicate the following Udatta of *vām* (Sandhi, see 39). This Anudatta and the Svarita of *vākṣati* show that all the intervening unmarked syllables *vām éhá* have the Udatta. All the unaccented syllables following a Svarita (till the Anudatta preceding an Udatta) remain unmarked; hence the last two syllables of *vākṣati* are unmarked; but in the Pāda text every syllable of a word which has no Udatta is marked with the Anudatta; thus *vākṣati*. The latter word is the s ao. sb. of *vah* carry for *vah-s-a-ti* (143, 2; 69 a). In *á ihá vākṣati*, the prp. because it is in a principal sentence is uncompounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *ídyaś* strictly speaking belongs in sense to *nūtanais*, but is loosely construed with *pūrvēbhis* also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. *utá* and (p. 222) is always significant in the RV.

३ अग्निना रयिमश्नवत्  
पोषमेव दिवेदिवे ।  
यशसं वीरवत्तमम् ॥

अग्निना । रयिम् । अश्नवत् ।  
पोषम् । एव । दिवेदिवे ।  
यशसम् । वीरवत्तमम् ॥

3 Agnīnā rayīm aśnavat  
poṣam evā divé-dive,  
yaśasam vīrāvattamam.

Through Agni may one obtain wealth  
day by day (and) prosperity, glorious  
(and) most abounding in heroes.

*aśnav-a-t*: sb. pr. of *amś* attain, 3. s. ind. pr. *aśnóti* (cp. p. 184); the prn. 'he' inherent in the 3. s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3. s. op. in classical Sanskrit. *rayīm*, *poṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divé-dive*: this is one of the numerous itv. compounds found in the RV., which are always



accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). *yásásam*: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yás-as fame* (88, 2 a; 182, p. 256). *virá-vat-tamam*: both the suffix *vant* (p. 264, cp. 185 a) and the superlative suffix *tama* are treated in the Pada text like final members of a cd.; *virávant* being here regarded as a unit, it is treated as the first member in the analysis (cp. note on *ratna-dhātama* in 1 c). In these two adjectives we again have co-ordination without the connecting *pol. ca.* Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

४ अग्ने यं यज्ञमध्वरं  
विश्वतः परिभूरसि ।  
स इद्वेषु गच्छति ॥

अग्ने । यम् । यज्ञम् । अध्वरम् ।  
विश्वतः । परिभूः । असि ।  
सः । इत् । देवेषु । गच्छति ॥

4 *Āgne, yām yajñām adhvarām*  
*viśvátaḥ paribhūr ási,*  
*sá id devéṣu gachati.*

*O Agni, the worship and sacrifice*  
*that thou encompassst on every side,*  
*that same goes to the gods.*

*yajñām adhvarām*: again co-ordination without *ca*; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act*. *viśvá-tas*: the *prn. adj.* *viśva* usually shifts its accent to the second syllable before *adv. suffixes* and as first member of a cd. (p. 454, 10). *ási* is accented as the *vb.* of a subordinate clause (p. 467, B). *sá id*: all successively unmarked syllables at the beginning of a hemistich have the *Udatta* (p. 449, 2). On the particle *id* see p. 218. *devéṣu*: the *loc.* of the goal reached (p. 325, 1 b); the *acc.*, which might be used, would rather express the goal to which the motion is directed. *gachati*: as the *vb.* of a principal sentence has no *Udatta* (19 A); nor has it any accent mark in the *Saṃhitā* text because all unaccented syllables following a dependent *Svarita* remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the *Anudatta* in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 437, a 3).



५ अग्निहोता कविक्रतुः

सत्यश्चित्रवत्समः ।

देवो देवेभिरा गमत् ॥

अग्निः । होता । कविक्रतुः ।

सत्यः । चित्रवत्समः ।

देवः । देवेभिः । आ । गमत् ॥

5 Agnir hótā kavīkratuh  
satyāś citrāśravastamah,  
devó devébhir ā gamat.

May Agni the invoker, of wise  
intelligence, the true, of most brilliant  
fame, the god come with the gods.

Both kavī-kratus and citrā-śravas have the regular Bv. accent (p. 455 c); the latter od. is not analysed in the Pada text because it forms a unit as first member, from which tama is separated as the second; cp. notes on tama in 1 c and 3 c. devébhis: the inst. often expresses a sociative sense without a prp. (like saha in Skt.): see 199 A 1. devó devébhiḥ: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. gam-a-t: root ao. sb. of gam (p. 171); on the accentuation of ā gamat see p. 468, 20 A a.

६ यद्दङ्ग दासुषे त्वम्

अग्ने भद्रं करिष्यसि ।

तवेत्तत्सत्यमङ्गिरः ॥

यत् । दङ्ग । दासुषे । त्वम् ।

अग्ने । भद्रम् । करिष्यसि ।

तव । इत् । तत् । सत्यम् । अङ्गिरः ॥

6 yád aṅgā dāsūṣe tuám,  
Ágne, bhadráṃ kariṣyási,  
távét tát satyám, ŀngirah.

Just what good thou, O Agni, wilt  
do for the worshipper, that (purpose)  
of thee (comes) true, O ŀngiras.

aṅgā: on this pol. see 180 (p. 218). dāsūṣe: dat. of dās-vāms, one of the few pf. pt. stems in the RV. formed without red. (140, 5; 157 b), of which only vid-vāms survives in Skt. tvám: here, as nearly everywhere in the RV., to be read as tuám on account of the metre. Though the Padas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Pada is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a vb. at its beginning being always accented (p. 465, 18 a; 19 b).



Hence Agne is accented (the Udatta being, as always, on the first syllable, p. 465, 18), while Āngiras is not (p. 466, 18 b). *karisyāsi* (It. of *kr̥ do*): that is, whatever good thou intendest to do to the worshipper will certainly be realized. *táva it tát*: that intention of thee.

७ उप त्वामे दिवेदिवे  
दोषावस्तर्धिया वयम् ।

नमो भरन्त एमसि ॥

7 ūpa tvāgne divé-dive,  
dōṣāvastar, dhiyā vayám,  
námo bháranta émasi ;

उप । त्वा । अमे । दिवेदिवे ।  
दोषावस्तः । धिया । वयम् ।

नमः । भरन्तः । आ । इमसि ॥

To thee, O Agni, day by day, O  
illuminer of gloom, we come with  
thought bringing homage ;

tvā as the enc. form of tvām (109 a) and Agne as a voc. in the middle of a Pāda (p. 466 b) are unaccented. The acc. tvā is most naturally to be taken as governed by the preposition ūpa (p. 209), though it might otherwise be quite well dependent on the cd. vb. ūpa ā-imasi (a common combination of ūpa and ā with verbs meaning to go), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). dōṣā-vastar: Sayana explains this cd. (which occurs here only) as *by night and day*, but vastar never occurs as an adv. and the accent of dōṣā is shifted (which is not otherwise the case in such cds., as sāyām-prātar evening and morning, from sāyām); the explanation as *O illuminer* (from 1. vas shine) of darkness (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as ksapām vastā janitā sūryasya illuminer of nights, generator of the Sun. dhiyā inst. of dhī thought (accent, p. 458, 1), used in the sense of mental prayer. námas, lit. bow, implies a gesture of adoration. bhárantas: N. pl. pr. pt. of bhṛ bear. ā-imasi: the ending masi is five times as common as mas in the RV. (p. 125, f. n. 2).

८ राजन्तमध्वराणां  
गोपामृतस्य दीदिविम ।  
वर्धमानं स्वे दमे ॥

राजन्तम् । अध्वराणाम् ।  
गोपाम् । मृतस्य । दीदिविम ।  
वर्धमानम् । स्वे । दमे ॥



8 rájantam adhvarāṇām,  
 'gopām ṛtásya dídivim,  
 vārdhamānam sué dāme.

(to thee) ruling over sacrifices, the  
 shining guardian of order, growing in  
 thine own house.

**rājantam** : this and the other accusatives in this stanza are in agreement with tvā in the preceding one. **adhvarāṇām** : governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable ām must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). **go-pām** : one of the many m. stems in final radical ā (p. 78), which in Skt. is always shortened to a (as go-pa). **ṛtā** means the regular order of nature, such as the unvarying course of the sun and moon, and of the seasons ; then, on one hand, the regular course of sacrifice (rite) ; on the other, moral order (right), a sense replaced in Skt. by dharma. Agni is specially the guardian of ṛtā in the ritual sense, because the sacrificial fire is regularly kindled every day ; Varuṇa (vii. 86) is specially the guardian of ṛtā in the moral sense. **vārdhamānam** : growing in thine own house, because the sacrificial fire after being kindled flames up in its receptacle on the altar. **své** : to be read as sué ; this prn. meaning own refers to all three persons and numbers in the RV., my own, thy own, his own, &c. (cp. p. 112 c). **dāme** : this word (= Lat. *domu-s*) is common in the RV., but has disappeared in Skt.

९ स नः पितॄन् सुनवे

स्यै सुपायनो भव ।

सचस्वा नः स्वस्त्यै ॥

सः । नः । पिता॒स्यै । सु॒नवे ।

स्यै । सु॒प॒पा॒य॒नः । भ॒व ।

सच॑स्व । नः । स्व॒स्त्यै ॥

9 sá naḥ pitéva sūnāve,  
 Ágne, sūpāyanó bhava ;  
 sácasvā naḥ suastāye.

.So, O Agni, be easy of access to us,  
 as a father to his son ; abide with us  
 for our well-being.

sá is here used in its frequent anaphoric sense of *as such, thus* (p. 294 b). nas enc. dat. (109 a) parallel to sūnāve. pitā iva : the enc. pol. iva is regularly treated by the Pada text as the second member of a cd. ; in the RV. pitṛ is usually coupled with sūnú, mātṛ with putrá. sūnāvé : this word as written in the Samhitā text appears with two Ūdattas, because the Udatṭa of the elided á



is thrown back on the preceding syllable (p. 465, 3); but this á must be restored, as the metre shows, and sūnáve Ágne read. Though a is elided in about 75 per cent. of its occurrences in the written Samhita text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Padas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on Ágne in 6 b) that the second and the first Páda were originally as independent of each other as the second and the third. On the accentuation of sūpāyaná as a Bv. see p. 455, c a. sácasvā: this verb (which is exclusively Vedic) is construed with the acc. (here nas) or the inst.; the vowel of sva, the ending of the 2. s. ipv. Ā, is here (like many other final vowels) lengthened in the Samhita, but is regularly short in the Páda text. svastáye must be read as su-astáye; it has the sense of a final dat. (200 B 2). It is not analysed in the Páda text because asti does not occur as an independent nominal stem.

## SAVITĪ

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitr raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitr. This is the celebrated Sāvitrī stanza which has been a morning prayer in India for more than three thousand years. Savitr is often distinguished from Sūrya (vii. 63), as when he is said to shine with the rays of the sun,



hváyāmi Rátrīm jágato nivés- *world to rest; I call on god Savitr*  
 anīm; *for help.*  
 hváyāmi devám Savitāram útá-  
 ye.

hváyāmi: pr. ind. from hvā *call*; note the anaphoric repetition of this word at the beginning of each verse. prathamām is in apposition to Agním. su-astáye: this, ávase, and útáye are final datives (p. 314, B 2); the last two words are derived from the same root, *av help*. svasti (cp. note on i. 1, 9 c) evidently means *well-being*; by Sayana, following Yaska (Nirukta, iii. 21), it is explained negatively as a-vināśa *non-destruction*. Mitrá-váruṇā: one of the numerous Dvandvas both members of which are dual and accented (p. 269); note that Dv. cds. are not analysed in the Pada text. ihāvase for ihá ávase: on the accent see p. 464, 17, 1. jágatas: the objective gen. (p. 320, B 1 b), dependent on nivésanīm = that causes the world to 'turn in' (cp. x. 127, 4. 5); the cs. nivésāyan is applied to Savitr in the next stanza.

२ आ हृष्येण रजसा वर्तमानो  
 निविश्यन्नमृतं मर्त्यं च ।  
 हिरण्येन सविता रथेना  
 देवो याति भुवनानि पश्यन् ॥

आ । हृष्येण । रजसा । वर्तमानः ।  
 निविश्यन् । अमृतम् । मर्त्यम् । च ।  
 हिरण्येन । सविता । रथेन ।  
 आ । देवः । याति । भुवनानि । पश्यन् ॥

2 á kṛṣṇéna rájasā vārtamāno, *Rolling hither through the dark*  
 nivésāyann amṛtaṃ mártiaṃ *space, laying to rest the immortal*  
 ca, *and the mortal, on his golden car*  
 hiranyáyena Savitā ráthena, *god Savitr comes seeing (all) crea-*  
 á devó yāti bhūvanāni páśyan. *tures.*

á vārtamānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in nivésāyan, it is usually compounded, *ibid.* kṛṣṇéna rájasā: = *through the darkness*; loc. sense of the inst., 119 A 4. amṛtaṃ mártiaṃ ca s. m. used collectively = *gods and men*. ráthenā must of course be read ráthena; see note on Ágne, i. 1, 9 b. á devó yāti: cp. note



4 abhīrṣṭam kṛśanair, viśvārū-  
pam,  
hiraṇyaśamyam, yajato bṛhān-  
tam,  
āsthād rātham Savitā citrā-  
bhānuḥ,  
kṛṣṇā rājāmsi, tāviṣīm dādadhā-  
nah.

*His car adorned with pearls,  
omniform, with golden pins, lofty,  
the adorable Savitr brightly  
lustrous, putting on the dark spaces  
and his might, has mounted.*

The final vowel of abhi is lengthened in the Samhitā text, as often when a long vowel is favoured by the metre. The prp. is also accented, this being usual when a prp. is compounded with a pp. (p. 462, 13 b). kṛśānais: stars are probably meant, as is indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like a dark horse with pearls'. viśvā-rūpam: on the accent cp. note on i. 1, 4 b. -śamyam: inflected like rathī, p. 87; the śamī is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. ā asthāt: root ao. of sthā. kṛṣṇā rājāmsi: = *darkness*. dādhanas (pr. pt.; the pf. would be dādhanās) governs both rājāmsi and tāviṣīm = *clothing himself in darkness* (cp. 2 a) and *might*, that is, bringing on evening by his might.

५ वि जनाञ्छ्वावाः श्रित्तिपादौ वि । जनान् । श्वावाः । श्रित्तिपादः ।

## अख्यन्

अख्यन् ।

रथं हिरण्यप्रसङ्गं वहन्तः ।

रथम् । हिरण्य<sup>दी</sup>प्रचगम् । वहन्तः ।

शश्वद्विशः सवितुर्देवस्यो-

शय्यत् । विंशः<sup>५३</sup> । सवितुः । दैव्यस्य ।

पस्थे विश्वा भुवनानि तस्यः ॥

उपस्थे । विद्या । सुवर्णानि । तस्यः ॥

5 vi jánāñ chyāvāñ śitipádo  
akhyan,  
rátham hiranyapraūgam vāh-  
antah.  
śásvad víśaḥ Savitúr dáiviasya  
upásthe víśvā bhúvanāni ta-  
stuh.

*His dusky steeds, white-footed,  
drawing his car with golden pole,  
have surveyed the peoples. For  
ever the settlers and all creatures  
have rested in the lap of divine  
Savitr.*



vi: separated from vb.; see note on á vakṣati, i. 1, 2 c. jánāfi chyāvāḥ: for jánān śyāvāḥ (40, 1). śiti-pādas: on the accentuation of this Bv. on the final member, see p. 455, c a. Note that the initial a of akhyān remains after o (cp. note on i. 1, 9 b). akhyān: a ao. of khyā see (p. 168, a 1), cp. 7 a and 8 a, and páśyan in 2 d; the ao. expresses a single action that has just taken place (p. 345 C); the pf. tasthur expresses an action that has constantly (śásvat) taken place in the past down to the present (113 A a). In -praūgam (analysed by the Pada text of x. 180, 3 as pra-uga), doubtless = pra-yugam (as explained in a Prātisākhya), there is a remarkable hiatus caused by the dropping of y. víśvā bhūvanāni: here the old and the new form of the n. pl. are used side by side, as very often. On the Sandhi of dāivyasyopāsthe cp. note on Ágne, i. 1, 9 b. dāivya divine is a variation of the usual devā accompanying the name of Savitr. upāsthe: the idea that all beings are contained in various deities, or that the latter are the soul (ātma) of the animate and inanimate world, is often expressed in the RV.

६ तिस्रो द्यावः सवितुर्द्वा उपस्थाँ  
एका यमस्य भुवने विराषाट् ।  
आणि न रथ्यममृताधि तस्थुर  
इह ब्रवीतु य उ तच्चिकेतत् ॥

तिस्रः। द्यावः। सवितुः। द्वौ। उपस्थाँ।  
एका। यमस्य। भुवने। विराषाट्। नृपतेर्दत्तः।  
आणिम्। न। रथ्यम्। अमृता। अधि।  
तस्थुः। इह। ब्रवीतु। यः। ऊं इति। तत्। चिकेतत् ॥

6 tisrō dyāvah; Savitir dvā upā-  
sthām,  
ékā Yamasya bhūvane virāṣāṭ.  
āṇim ná rāthyam amṛtādhi  
tasthur:  
ihā bravītu yá u tác ciketat.

(There are) three heavens: two  
(are) the laps of Savitr, one over-  
coming men, (is) in the abode of  
Yama. All immortal things rest  
(on him) as on the axle-end  
of a car: let him who may under-  
stand this tell it here.

The interpretation of this stanza is somewhat difficult; for it is meant, as the last Pada indicates, as an enigma (like several others in the RV.). The first Pada is evidently intended to explain the



last two of the preceding stanza : of the three worlds Savitr occupies two (air and earth). The second Pāda adds : the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitṛs). The third Pāda means : on Savitr, in these two (lower) worlds, the gods rest. *dyāvas* : N. pl. of *dyó*, here f. (which is rare) ; probably an elliptical pl. (193, 3 a) = heaven, air, and earth. *dvā* : for *dváu* before u (22) ; after *tisró dyávaḥ* the f. form *dvé* should strictly be used (like *ékā* in b), but it is attracted in gender by the following *upásthā* (cp. 194, 3). *upásthāñ* : the dual ending *ā* (which in the RV. is more than seven times as common as *au*), appears before consonants, in *pausa* at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus ; this is another indication (cp. note on *Ágne*, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Pādas of a hemistich. *virā-sāt* : N. s. of *virā-sáh* (S1 b), in which there is cerebralization of *s* by assimilation to the final cerebral *ṣ* (for *-sāt*) ; in the first member the quantity of the vowels (for *vīra*) is interchanged for metrical convenience ; the Pāda text does not analyse the *ai* because the form *virā* does not occur as an independent word (cp. note on *ṛtvij*, i. 1, 1 b). *amṛtā* : n. pl. = the gods. *āṇīm ná* : on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. *ádhi tasthur* : the pf. of *sthā* here takes the acc. by being compounded with *ádhi* ; in 5 d the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. *bravitu* : 3. s. ipv. of *brū speak* (p. 143, 3 c). The pcl. *u* is always written in the Pāda text as a long vowel and nasalized : *ūñ iti*. *cíketat* : pf. sb. of *cit observe*.

७ वि सुप॑र्णो अ॒न्तरि॑चा॒ण्य॒ख्य॒ह  
ग॒मी॒र॒वि॒पा॒ अ॒सु॒रः॑ सु॒नी॒थः॑ ।  
क्षे॒द॒दानीं॑ सूर्यः कश्चि॒कित॑  
क॒त॒मां बां॑ रु॒श्मि॒रु॒खा त॑तान ॥

वि । सु॒प॑र्णः । अ॒न्तरि॑चा॒णि । अ॒ख्य॒त ।  
ग॒मी॒र॒वि॒पाः॑ । अ॒सु॒रः॑ । सु॒नी॒थः॑ ।  
क्षे॒ । इ॒दानीं॑ । सूर्यः॑ । कः॑ । चि॒कित॑ ।  
क॒त॒माम् । बाम् । रु॒श्मिः॑ । अ॒ख्य॒ । आ ।  
त॒तान् ॥



7 ví suparṇó antárikṣāṇi akhyat,  
 'gabhīrávepā ásurāḥ sunīthāḥ.  
 kvédānīm sūriah? kás ciketa?  
 katamām dyām raśmír asyā  
 tatāna?

*The bird has surveyed the atmospheric regions, the divine spirit, of deep inspiration, of good guidance. Where is now the sun? Who has understood (it)? To what heaven has his ray extended?*

7-9 deal with Savitr as guiding the sun.

ví . . . akhyat: cp. 5 a and 8 a. suparṇas: Savitr is here called a bird. as the sun-god Surya (vii. 63) often is. On the accent of this Bv. and of su-nīthas see p. 455, c a. antárikṣāṇi: equivalent to kṛṣṇā rūjāṃsi (4 d), the aerial spaces when the sun is absent. ásuras: this word, which is applied to various gods in the RV., but especially to Varuṇa, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-nīthas: *guiding well* here means that the sun illumines the paths with his light. kvédānīm: when an independent Svarita is in the Saṃhitā text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudatta (p. 450 b). idānīm: *now* = *at night*. ciketa: pf. of cit *observe* (139, 4). dyām: acc. of dyó (p. 94, 8), here again (cp. 6 a) f. asyā: = *asya ā*. tatāna: pf. of tan *stretch* (cp. 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: 'those stars which are seen at night placed on high, where have they gone by day?'

८ अष्टौ ब्रह्मत्कृमः पृथिव्यास्

अष्टौ । वि । ब्रह्मत् । कृमः । पृथिव्याः ।

ची धन्व योर्जना सप्त सिन्धून् ।

ची । धन्व । योर्जना । सप्त । सिन्धून् ।

हिरण्यचः सविता देव आगाद्

हिरण्यश्च । सविता । देवः । आ ।

दधद्रतां दाशुषे वार्याणि ॥

अगात् ।

दधत् । रतां । दाशुषे । वार्याणि ॥



8 aṣṭáu ví akhyat kakúbhaḥ pṛthi-  
vyás,  
trí dhánva, yójanā, saptá sín-  
dhūn.  
hiraṇyākṣás Savitá devá ágād,  
dádhat rátñā dāsúṣe váriṇi.

*He has surveyed the eight peaks  
of the earth, the three waste lands,  
the leagues, the seven rivers.  
Golden-eyed god Savitr has come,  
bestowing desirable gifts on the  
worshipper.*

The general meaning of this stanza is that Savitr surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. aṣṭáu: 106 b. pṛthivyás: on the accentuation see p. 458, 2. trí: n. pl. (105, 3) to be read disyllabically. dhánva: acc. pl. of dhánvan n., 90, 3 (p. 70; cp. p. 67, bottom). The long syllable after the caesura in b and d (— — for — —) is rare in the RV. (p. 440, 4 B). yójanā: probably the thirty leagues that Dawn traverses in the sky (i. 128, 8), the number of each of the other features being expressly stated. hiraṇyākṣás: the accent of this cd. as a Bv. is quite exceptional: p. 455 c. á-agāt: root ao. of gā go. dádhat: on the accent cp. 127, 2; on the formation of the stem, 156.

९ हिरण्यपाणिः सविता विचर्षणिर्  
उमे द्यावापृथिवी अन्तरीयते । हिरण्यपाणिः । सविता । विचर्षणिः ।  
अपामीवां वाधति वेति सूर्यम् । उमे इति । द्यावापृथिवी इति । अन्तः ।  
अभि हृष्येन रजसा दामृणोति ॥ अप । अमीवाम् । वाधति । वेति । सूर्यम् ।  
अभि । हृष्येन । रजसा । दाम् । ऋणोति ॥

9 hiraṇyapāṇiḥ Savitá vicarṣanir  
ubhé dyāvāpṛthivī antár iyate.  
ápāmivām bádhatē; vétisúrīam;  
abhi kṛṣṇéna rájasā dyām ṛnoti.  
*Golden-handed Savitr, the active,  
goes between both heaven and earth.  
He drives away disease; he guides  
the sun; through the dark space he  
penetrates to heaven.*

Dyāvā-pṛthivī: with the usual double accent of Devatā-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). Its final ī, as well as the e of ubhé, being Pragṛhya (25 a, 26 a), is followed by iti in the Pada text (p. 25, f. n. 2). antár (46) com-







a connecting *ca*: cp. note on *rayim*, in i. 1, 3a; note that the Sandhi of *ān* before vowels (39) does not apply at the end of an internal Pada. If *Savitṛ* in this stanza is connected with morning rather than evening, *āsthāt* would here be equivalent to *ūd āsthāt*; cp. RV. vi. 71, 4: *ūd u śyā devāḥ Savitā dāmunā hiraṇyapāṇiḥ pratidoṣām āsthāt* that god *Savitṛ*, the domestic friend, the golden-handed, has arisen towards eventide; it may, however, be equivalent to *ā āsthāt*, that is, he has mounted his car, cp. 4 c. *grṇānās*: pr. pt. *Ā.*, with ps. sense, of 1. *gr* sing, greet.

११ चे ते पन्थाः सवितः पूर्व्यासीं      चे । ते । पन्थाः । सवितरिति । पूर्व्यासः ।  
 ऽरेणवः सुकृता अन्तरिक्षे ।      अरेणवः । सुकृताः । अन्तरिक्षे ।  
 तेभिर्नो अब पृथिभिः सुगेभी      तेभिः । नः । अब । पृथिभिः सुगेभिः ।  
 रक्षा च नो अधि च ब्रूहि देव ॥      रक्ष । च । नः । अधि । च । ब्रूहि । देव ॥

11 *yé tepānthāḥ, Savitaḥ, pūrvīāso,*      *Thine ancient paths, O Savitṛ,*  
*arenāvaḥ sūkṛtā antārikṣe,*      *the dustless, the well made, in the*  
*tébhir nō adyā pathibhiḥ sugé-*      *air, (going) by those paths easy to*  
*bhī*      *traverse protect us to-day, and speak*  
*rākṣā ca no, ādhi ca brūhi,*      *for us, O god.*  
*deva.*

*te*: the dat. and gen. of *tvām*, is always unaccented; while *té*, N. pl. m. and N. A. du. f. n. of *tá*, is always *té*. *pānthās*: N. pl. of *pānthā*, m. *path*, which is the only stem (not *pānthān*) in the RV. (99, 1 a). *Savitaḥ*: when final *Visarjanīya* in the *Samhitā* text represents original *r*, this is always indicated by the word being written with *r* followed by *iti* in the Pada text; here *Savitar itī*. *reṇāvas*: the initial *a* must be restored (see note on *Āgne*, i. 1, 9 b; but *a* is not elided after *o* in *c* and *d*); on the accent of a Bv. formed with privative *a*, see p. 455, c a. *sū-kṛtās*: *Karmadhārayas*, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. *tébhis*: inst. of *tá*, p. 106; p. 457, 11 b. In *o nō adyā* should be pronounced because *e* and *o* are shortened before *a* (p. 437, a 4); this rule does not apply when *e* and *o* are separated from *a* by the caesura; hence in *d ō, ādhi* should be pronounced. *sugébhī*: see 47. The final *a* of *rākṣā* is lengthened because the



second syllable of the Pada favours a long vowel. *ádhi . . . brūhi: be our advocate*; the meaning of this expression is illustrated by other passages: in i. 123, 3 Savitr is besought to report to Sūrya that his worshippers are sinless; in vii. 60, 2 Surya is implored to make a similar report to the Ādityas.

## MARÚTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (*gaṇá, śárdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Pṛāni, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodasi is always mentioned in connexion with them; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to: they are golden, ruddy, shine like fires, and are selfluminous. They are very often associated with lightning: all the five compounds of *vidyút* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *ṛṣi-vidyut lightning-speared* shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (*khādi*) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty; young and unaging; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain: they cover the eye of the sun with rain; they create darkness with the cloud when they shed rain; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunder



storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven; they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion with the thunderstorm, the Maruts are constantly associated with Indra (ii. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vṛtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts accomplish these exploits alone. Thus they rent Vṛtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root *mar*, to shine, thus meaning 'the shining ones'.

i. 85. Metre: Jagatī; 5 and 12 Triṣṭubh.

१ प्र ये शुक्लन्ते जनयो न सप्तयो	प्र । ये । शुक्लन्ते । जनयः । न । सप्तयः ।
यामञ्चुद्रस्य सूनवः सुदंससः ।	यानन् । चुद्रस्य । सूनवः । सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधे	रोदसी इति । हि । मरुतः । चक्रिरे ।
मदन्ति वीरा विदथेषु घृष्ययः ॥	वृधे ।
	मदन्ति । वीराः । विदथेषु । घृष्ययः ॥

1 *prá yé śumbhante, jānayo ná,*  
*sáptayo*  
*yāman, Rudráśya sūnávaḥ su-*  
*dāmsasaḥ,*

*The wondrous sons of Rudra,*  
*the racers, who on their course*  
*adorn themselves like women, the*  
*Maruts have indeed made the two*



ródasī hí Marútaś cakriré vṛ- worlds to increase. The impetuous  
dhé. heroes rejoice in rites of worship.  
mádanti vīrá vidátheṣu ghṛṣva-  
yaḥ.

jánayas: 99, 1 a. yáman: loc., 90, 2. sudámsasas: accent, p. 455, 10 c a. cakriré: 3. pl.  $\bar{A}$ . pf. of  $kṛ$ ; with dat. inf., p. 334, b. mádanti: with loc., 204, 1 a. vidátheṣu: the etymology and precise meaning of this word have been much discussed. It is most probably derived from vidh *worship* (cp. p. 41, f. n. 1), and means *divine worship*.

२ त उचितासो महिमानमाशत ते । उचितासः । महिमानम् । आशत ।  
दिवि रुद्रासो अधि चक्रिरे सद् । दिवि । रुद्रासः । अधि । चक्रिरे । सद्ः  
अर्चन्तो अर्कं जनयन्त इन्द्रियम् अर्चन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।  
अधि त्रियो दधिरे पृश्निमातरः ॥ अधि । त्रियः । दधिरे । पृश्निमातरः ॥

2 tá ukṣitáso mahimānam āsata: They having waxed strong have  
divi Rudráso ádhi cakrire sádaḥ. attained greatness: in heaven the  
ārcanto arkām, janáyanta indri- Rudras have made their abode.  
yām, Singing their song and generating  
ádhi śríyo dadhire Pṛśnimā- the might of Indra, they whose  
taraḥ. mother is Pṛśni have put on glory.

té: N. pl. m. of tá *that*, 110. ukṣitásas: pp. of 2. ukṣ (= vaks) *grow*. āsata: 3. pl.  $\bar{A}$ . root ao. of  $amś$  *attain*. Rudrásas: the Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'. ádhi: prp. with the loc. divi; 176, 2. janáyanta indriyām: that is, by their song. ádhi dadhire: 3. pl.  $\bar{A}$ . pf. of ádhi dhā, which is especially often used of putting on ornaments. śríyas: A. pl. of śrí *glory*; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यक्ष्मभयन्ते अज्जिमिस् गोमातरः । यत् । शुभयन्ते । अज्जिमिः ।  
तनुषु शुधा दधिरे विरक्ततः । तनुषु । शुधाः । दधिरे । विरक्ततः ।  
बाधन्ते विद्यममिमातिगमप बाधन्ते । विद्यम् । अमिमातिगमम् । अप ।  
वर्त्तान्ति एषामनु रीयते घृतम् ॥ वर्त्तान्ति । एषाम् । अनु । रीयते । घृतम् ॥



8 gómātaro yāc chubhāyante añji-  
 bhis,  
 tanūsu śubhrā dadhire virūk-  
 mataḥ.  
 bādhan̄te víśvam abhimātīnam  
 āpa.  
 vārtmāni eṣām ānu rīyate  
 ghr̥tām.

*When they whose mother is a cow  
 deck themselves with ornaments,  
 shining they put on their bodies  
 brilliant weapons. They drive off  
 every adversary. Fatness flows  
 along their tracks.*

gómātaraś : as the sons of the cow Pṛṣṇi. yāc chubhāyante :  
 Sandhi, 58. dadhire : pf. with pr. sense, *they have put on = they wear*.  
 āpa : prp. after the vb. and separated from it by other words,  
 191 f; p. 468, 20. ānu rīyate : 3. pl. Ā. pr. of ri *flow*. ghr̥tām :  
*ghee* = fertilizing rain. The meaning of d is : the course of the  
 Maruts is followed by showers of rain. eṣām : unemphatic G.  
 pl. m. of ayām, p. 452, 8 B c.

8 वि ये भ्राजन्ते सुमंखास ऋष्टिभिः वि । ये । भ्राजन्ते । सुसंखासः । ऋष्टि  
 प्रचावयन्तो अच्युता चिदोजसा । ऋभिः ।  
 मनोजुवो यक्वतो रथेष्व  
 वृषव्रातासः पृषतीर्युग्ध्वम् ॥  
 प्रच्यवयन्तः । अच्युता । चित् । ओजसा ।  
 मन्ः । जुवः । यत् । मृतः । रथेषु । आ ।  
 वृषव्रातासः । पृषतीः । अयुग्ध्वम् ॥

4 ví yé bhrājante sūmakhāsa ṛṣṭi-  
 bhiḥ,  
 pracyāvāyanto ácyutā cid ójasā,  
 manojúvo yán, Maruto, rá-  
 theṣu á  
 víśavrātāsah pṛṣatīr áyug-  
 dhuam ;  
*Who as great warriors shine  
 forth with their spears, overthrow-  
 ing even what has never been over-  
 thrown with their might : when ye,  
 O Maruts, that are swift as thought,  
 with your strong hosts, have yoked  
 the spotted mares to your cars,*

sūmakhāsaś : a Karmadhāraya ed. according to its accent (cp.  
 p. 455 10 c a), but the exact meaning of makhā is still somewhat  
 uncertain. pra-cyāvāyantaś : pr. pt. of cs. of cyu *move* ; though  
 this cs., which occurs frequently in the RV., always has a long



radical vowel in the Samhita text, it invariably has a short vowel in the Padapāṭha. **Marutas**: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. **manojūvas**: N. pl. radical ū stem *mano-jū*, 100, II a (p. 88). **rātheṣu á**: 176, 2. **pṛṣātis**: the spotted mares that draw the cars of the Maruts. **áyugdhvam**: 2. pl. *Ā*. root *ao.* of *yuj* yoke.

५ प्र यद्गर्थेषु पृषतीरयुग्धं  
वाजे अद्रिं मरुतो रंहयन्तः ।  
उतारुषस्य वि श्यन्ति धारांश्च  
चर्मैवोदभिर्बुध्दन्ति भूमं ॥

प्र । यत् । रथेषु । पृषतीः । अयुग्धम् ।  
वाजे । अद्रिम् । मरुतः । रंहयन्तः ।  
उत । अरुषस्य । वि । श्यन्ति । धाराः ।  
चर्मैश्च । उदभिः । वि । उद्दन्ति ।  
भूमं ॥

5 *prá yád rátheṣu pṛṣatīr áyug-*  
*dhvam,*  
*vāje ádriṃ, Maruto, ramhá-*  
*yantaḥ,*  
*utāruśāsya ví śyanti dhārāś*  
*cārmevodābhīr ví undanti bhū-*  
*ma.*

*when ye have yoked the spotted*  
*mares before your cars, speeding, O*  
*Maruts, the stone in the conflict,*  
*they discharge the streams of the*  
*ruddy (steed) and moisten the earth*  
*like a skin with waters.*

**áyugdhvam**: with loc., cp. 204, 1 b. **ádriṃ**: the Maruts hold lightning in their hands and cast a stone. **utá**: here comes before the first instead of the second of two clauses, as *ca* sometimes does (p. 228, 1). **áruśasya**: the ruddy steed of heaven; cp. v. 83, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their *ruddy steed* (*vājí áruśaḥ*) is spoken of. **ví śyanti**: 3. pl. pr. of *sā bind*; Sandhi, 67 a; change back from 2. to 3. prs.; cp. 4 c d. **undanti**: 3. pl. pr. of *ud wet*. **bhūma**: N. of *bhūman* n. *earth* (but *bhūmán* m. *abundance*).

६ आ वी वहन्तु सप्तयो रघुपत्नी  
रघुपत्नीः प्र जिगात वाङ्मिः ।  
सीदता बर्हिर्बुध्दः सदस्कृतं  
मादयध्वं मरुतो मध्वो अन्वसः ॥

आ । वः । वहन्तु । सप्तयः । रघुपत्नयः ।  
रघुपत्नीः । प्र । जिगातु । वाङ्मिः ।  
सीदत । आ । बर्हिः । बुध्दः । सदः ।  
मादयध्वम् । मरुतः । मध्वः । अन्वसः ॥



6 ā vo vahantu sāptayo raghu-  
 śyādo;  
 raghupātvānaḥ prā jigāta bāhū-  
 bhiḥ.  
 sīdatā barhīr : urū vaḥ sādās  
 kṛtām.  
 mādāyadhvam, Maruto, mādha-  
 vō āndhasaḥ.

*Let your swift-gliding racers  
 bring you hither. Swift-flying come  
 forward with your arms. Sit down  
 on the sacrificial grass : a wide  
 seat is made for you. Rejoice, O  
 Maruts, in the sweet juice.*

raghu-śyādas : Sandhi, 67 b. raghupātvānas : as belonging to  
 this Pada to be taken with prā jigāta (gā go). bāhūbhis : with  
 outstretched arms as they drive. sīdata ā : 2. pl. ipv. pr. of sad sit  
 with prp. following (p. 468, 20). sādās : Sandhi, 43, 2 a. kṛtām :  
 as finite vb., 208. mādāyadhvam : cs. of mad rejoice, with gen.,  
 202 A b. mādhas : gen. n. of mādhu, p. 81, f. n. 12 ; the sweet  
 juice is Soma.

७ तेवर्धन्त स्वतवसो महित्वना  
 नाकं तस्थुः चक्रिरे सदः ।  
 विष्णुर्यज्ञावृषणं मदच्युतं  
 वयो न सीदन्धि बर्हिषि प्रिये ॥

ते । अ॒व॒र्ध॒न्त । स्व॒त॒व॒सः । म॒हि॒त्॒व॒ना ।  
 आ । ना॒क॒म् । त॒स्थुः । च॒क्रि॒रे । स॒दः ।  
 वि॒ष्णुः । य॒त् । ह । आ॒व॒त् । वृ॒ष॒णम् ।  
 म॒द॒ऽच्यु॒तम् ।  
 व॒यः । न । सी॒द॒न् । अ॒धि । ब॒र्हि॒षि ।  
 प्रि॒ये ॥

7 tē 'vardhanta svātavaso mahi-  
 tvanā :  
 ā nākaṁ tasthūr ; urū cakrire  
 sādāḥ.  
 Viṣṇur yād dhāvad vīṣaṇam  
 madacyūtam,  
 vāyo nā sīdann ādhi barhīṣi  
 priyé.

*Self-strong they grew by their  
 greatness : they have mounted to the  
 firmament ; they have made for them-  
 selves a wide seat. When Viṣṇu  
 helped the bull reeling with intoxi-  
 cation, they sat down upon their  
 beloved sacrificial grass like birds.*

tē 'vardhanta : Sandhi accent, p. 465 17, 3. mahitvanā : inst.  
 of mahitvanā, p. 77, f. n. 3 ā tasthūr : vb. of a principal sentence



accented according to p. 468, β. *Viṣṇu*: the mention of wide space (a conception intimately connected with *Viṣṇu*, cp. *uru-gāyā*, &c.) in 6 c and 7 b has here probably suggested the introduction of *Viṣṇu* (i. 154), who is in various passages associated with the *Maruts* (especially in v. 87) and who also forms a dual divinity (*Indrā-Viṣṇū*) with *Indra*. *dha*: Sandhi, 54. *āvat*: 3. s. ipf. of *av* *favour*; *Viṣṇu* helps *Indra*, aided by the *Maruts*, in his conflicts. *vṛṣan*: dec., 90, 1; both this word and *madaoyūt* are applied to *Soma* as well as *Indra*, but the meaning of the vb. *av* and the use of the ipf. are in favour of *Indra* being intended, the sense then being: 'when *Viṣṇu* and *Indra*, associated in conflict, came to the *Soma* offering, the *Maruts*, their companions, came also.' *vāyas*: N. pl. of *vī bird*. *sīdan*: unaugmented ipf. of *sad sit*.

८ मूरा इवेद्युधयो न जग्मयः मूराः इव । इत् । युयुधयः । न । ज-  
 यवस्त्ववो न पुतनासु येतिरे । र्मयः ।  
 मयन्ते विश्वा सुवना मरुद्भ्यो अयवस्त्ववः । न । पुतनासु । येतिरे ।  
 राजान इव त्वेषसंदृशो नरः ॥ मयन्ते । विश्वा । सुवना । मरुत् इभ्यः ।  
 राजानः इव । त्वेष इसंदृशः । नरः ॥

8 śūrā ivéd yúyudhayo ná jágma- *Like heroes, speeding like war-*  
 yaḥ, *rriors, like fame-seeking (men) they*  
 śravasyávo ná pñtanāsu yetire. *have arrayed themselves in battles.*  
 bháyante víśvā bhúvanā Marúd- *All creatures fear the Maruts: the*  
 bhio : *men are like kings of terrible*  
 rájāna iva tveṣāsamdrśo nárah. *aspect.*

*iva*: note how this *pel.* interchanges with *ná* in this stanza. *yetire*: 3. pl. pf. *Ā.* of *yat*: 187, 2 a. *bháyante*: 3. pl. pr. *Ā.* of *bhī fear*; the *pr.* stem according to the *bhū* class is much commoner in the *RV.* than that according to the third class. *Marúdbhyas*: 201 A b. *náras*: the *Maruts*; N. pl. of *nṛ man*, 101, 1.

९ त्वष्टा यद्वज्रं मुकृतं हिरण्यं त्वष्टा । यत् । वज्रम् । सुमुकृतम् । हिर-  
 सहस्रमुष्टिं स्वपा अर्वतयत् । ण्यम् ।



अत्त इन्द्रो नर्यपांसि कर्तवे  
ऽहंवृचं निरपामोञ्जदर्शवम् ॥

सहस्रं ऽमुष्टिम् । सुऽअपाः । अवर्तयत् ।  
धत्ते । इन्द्रः । नरि । अपांसि । कर्तवे ।  
अहन् । वृचम् । निः । अपाम् । औञ्जत् ।  
अर्णवम् ॥

9 Tvāṣṭā yád vājraṁ sūkṛtaṁ  
hiranyāyaṁ  
sahasrabhr̥ṣṭim suāpā āvarta-  
yat,  
dhattā īndro nārīāpāmsi kār-  
tave :  
āhan Vṛtrāṁ, nīr apām aubjad  
arṇavām.

When the skilful Tvaṣṭr had  
turned the well-made, golden,  
thousand-edged bolt, Indra took it  
to perform manly deeds : he slew  
Vṛtra, and drove out the flood of  
waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvaṣṭr fashioned Indra's bolt for him is mentioned, in a similar context, in i. 82, 1 c and 2 b: āhann āhim, ānv apās tatarda; Tvāṣṭā asmai vājraṁ svaryāṁ tatakṣa he slew the serpent, he released the waters; Tvaṣṭr fashioned for him the whizzing bolt. dhatté: 3. s. pr. Ā. used in the past sense (212 A 2). kártave: dat. inf. of purpose, in order to perform (kr̥), 211. nárýā-pāmsi is here and in viii. 96, 19 analysed by the Pada text as nārī āpāmsi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand nárýāpi appears once (vii. 21, 4) and nárýā twice (iv. 19, 10; viii. 96, 21) as an attribute of āpāmsi; the epithet nárýāpasam, analysed by the Padapāṭha (viii. 98, 1) as nárýa-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation nárýāpāmsi (to be read nārīāpāmsi) in the Saṁhitā text, and nárýā|āpāmsi in the Pada text. nīr aubjat: 3. s. ipf. of ubj force (cp. 23 c).

१० ऊर्ध्वं नुनुद्रेऽवतं त औजसा  
दादृहाणं चिद्धिमिदुर्वि पर्वतम् ।  
धर्मन्तो वाणं मृतः सुदानवी

ऊर्ध्वम् । नुनुद्रे । अवतम् । ति । औजसा ।  
दृदृहाणम् । चित् । विभिदुः । वि ।  
पर्वतम् ।



मदे सोमस्य रक्षानि चक्रिरे ॥ धमन्तः । वाणम् । मृतः । सुदानवः ।  
मदे । सोमस्य । रक्षानि । चक्रिरे ॥

- 10 ūrdhvām nunudre avatām tā *They have pushed up the well*  
ōjasā; *with might; they have split even*  
dādṛhāṇām cid bibhidur ví pār- *the firm mountain. Blowing their*  
vatam. *pipes the bountiful Maruts have*  
dhāmanto vāṇām Marútaḥ sudā- *performed glorious deeds in the*  
navo *intoxication of Soma.*  
māde sómasya rápiāni cakrire.

ūrdhvām : have pressed (the bottom) upward, that is, overturned, poured out; avatām : the cloud; = they have shed rain. dādṛhāṇām : pf. pt. Ā. of dṛh make firm, with long red. vowel (139, 9), shortened in the Pada text. bibhidur ví : p. 468, 20. párvatam : cloud mountain; another way of saying the same thing. dhāmantas : with reference to the sound made by the Maruts; cp. árcantas, 2c. māde sómasya : Indra is constantly said to perform his mighty deeds in the intoxication of Soma, so his associates the Maruts are here similarly described.

- ११ जिह्मं नुमुद्रेऽवतं तथा दिशा- जिह्मम् । नुमुद्रे । अवतम् । तथा । दिशा ।  
सिञ्चन्नुत्सं गोतमाय तुष्णजे । अस्मिञ्चन् । उत्सम् । गोतमाय । तुष्णजे ।  
आ गच्छन्तीमवसा चित्रमानवः आ । गच्छन्ति । ईम् । अवसा । चित्र  
कामं विप्रस्य तर्पयन्त धामभिः ॥ कामम् । विप्रस्य । तर्पयन्त । धामभिः ॥

- 11 jihmām nunudre avatām tāyā *They have pushed athwart the*  
diśā : *well in that direction : they poured*  
āsiñcann ūtsam Gótamāya tṛṣ- *out the spring for the thirsty*  
ṇāje. *Gotama. Of brilliant splendour*  
ā gachantīm āvasā citrábhāna- *they approach him with help; may*  
vaḥ : *they satisfy the desire of the sage*  
kāmaṁ viprasya tarpayanta *by their powers.*  
dhāmabhiḥ.



jihmám : so as to be horizontal and pour out the water, much the same as ūrdhvám in 10 a. táyā díśá : this expression is obscure ; it may mean, in the quarter in which Gotama was ; cp. 199 A 4. im : him, Gotama, p. 220. víprasya : of Gotama. tarpayanta : cs. of tṛp *be pleased* ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्मं शशमा॒नाय॒ सन्ति॑ या । वः । शर्मं । श॒श॒मा॒नाय॑ । सन्ति॑ ।  
 त्रि॒धातू॑नि दा॒शुषे॑ यच्छ॒ताधि॑ । त्रि॒धातू॑नि । दा॒शुषे॑ । यच्छ॒त । अ॒धि ।  
 अ॒स्मभ्यं॑ तानि म॒रुतो॑ वि य॒न्त अ॒स्मभ्य॑म् । तानि॑ । म॒रुतः॑ । वि । य॒न्त ।  
 र॒यिं नो॑ धत्त वृष॒णः सु॒वीर॑म् ॥ र॒यिम् । नः । ध॒त्त । वृष॒णः । सु॒वीर॑म् ॥

12 yá vaḥ śárma śásamānāya sánti, The shelters which you have for  
 tridhātūni dāśuṣe yachatādhi. the zealous man, extend them three-  
 asmábhyam tāni, Maruto, vi fold to the worshipper. Extend  
 yanta. them to us, O Maruts. Bestow on  
 rayim no dhatta, vṛṣaṇaḥ, su- us wealth together with excellent  
 víram. heroes, mighty ones.

śárma : N. pl. n. (90, 2) śásamānāya : pf. pt. Ā. of śam labour.  
 tridhātūni : used appositionally (198). dāśuṣe : dat. of dāśvāms,  
 157 b. yachata ādhi : prp. after vb., p. 468, 20 ; ipv. pr. of yam  
 stretch. asmábhyam : p. 104. vi yanta : 2. pl. ipv. root ao. of  
 yam stretch (cp. p. 172, 5). dhatta : 2. pl. ipv. of dhā put  
 (p. 144 B b). su-víram : that is, accompanied by warrior sons ; cp.  
 virāvattamam, i. 1, 8 c.

## VÍṢṆU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gāyá) and 'wide-striding' (uru-kramá). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or



mortal ken. His highest step is like an eye fixed in heaven; it shines brightly down. It is his dear abode, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Viṣṇu sets in motion like a revolving wheel his ninety steeds (= days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Viṣṇu seems to have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Viṣṇu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viṣṇu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viṣṇu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vṛtra myth the Maruts, Indra's companions, are drawn into alliance with Viṣṇu, who throughout one hymn (v. 87) is praised in combination with them.

The name is most probably derived from *viṣ* *be active*, thus meaning 'the active one'.

#### i. 154. Metre: Triṣṭubh.

१ विष्णोर्नु कं वीर्याणि प्र वोचं विष्णोः । नु । कम् । वीर्याणि । प्र ।

यः पार्थिवानि विममे रजांसि । वोचम् ।

यो अक्षमायदुत्तरं सधस्थं यः पार्थिवानि । विममे । रजांसि ।

विचक्रमाणस्त्रेधोरगायः ॥ यः । अक्षमायत । उत्तरम् । सधस्थम् ।

विचक्रमाणः । त्रेधा । उरगायः ॥

1 Viṣṇor nú kaṃ vīrīāṇi prā vo-  
cam,

yāḥ pāṛthivāni vimamé rājāṃsi;  
yó āskabhāyad ūttaram sadhā-  
stham,

vicakramāṇās trēdhórugāyāḥ.

*I will now proclaim the heroic  
powers of Viṣṇu, who has measured  
out the terrestrial regions; who  
established the upper gathering-  
place, having, wide-paced, strode  
out triply.*

kam : this pcl. as an encl. always follows nú, sú or hí (p. 225, 2).  
vīrīāṇi : the syllable preceding the so-called independent Svarita



(p. 448) is marked with the Anudatta in the same way as that preceding the Udata; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced *virīṇi*. *prā vocam*: inj. ao. of *vac*, 147, 3. *pārthivāni rājāmsi*: the earth and the contiguous air. *vi-mamé*: this refers to the sun traversing the universe; cp. what is said of Varuṇa in v. 85, 5: *māneneva tasthivāṁ antārikṣe vi yó mamé pṛthivīm sūryeṇa who standing in the air has measured out the earth with the sun, as with a measure.* *āskabhāyat*: ipf. of *skabh* *prop*; the cosmic action of supporting the sky is also attributed to Savitṛ, Agni, and other deities. *uttaram sadhāsthām*: that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakram-ānās*: pf. pt. *Ā.* of *kram*. *tre-dhā*: with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (ॐ); the resolution *tredhā urugāyāḥ* would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तद्विष्णुः स्वते वीर्येण प्र । तत् । विष्णुः । स्वते । वीर्येण ।  
 मृगो न भोमः कुचरो गिरिष्ठाः ॥ मृगः । न । भोमः । कुचरः । गिरिष्ठाः ।  
 यस्त्रोर्षु त्रिषु विक्रमणेषु यस्त्र । उर्षु । त्रिषु । विक्रमणेषु ।  
 अधिचिन्ति भुवनानि विद्या ॥ अधिचिन्ति । भुवनानि । विद्या ॥

2 *prā tād Viṣṇuḥ stavate virīṇa,*  
*mṛgō nā bhīmāḥ kucaró giri-*  
*ṣṭhāḥ,*  
*yásyorūṣu trīṣu vikrámaṇeṣu*  
*adhikṣiyānti bhūvanāni víśvā.*

*By reason of his heroic power,*  
*like a dread beast that wanders at*  
*will, that haunts the mountains,*  
*Viṣṇu is praised aloud for that:*  
*he in whose three wide strides all*  
*beings dwell.*

*prā stavate*: *Ā.* of *stu* in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. *tād*: the cognate acc. (p. 300, 4) referring to the heroic powers of Viṣṇu attributed to him in the preceding stanza. *virīṇa*: cp. note on *virīṇi* in 1 a. *mṛgās*: Sāyaṇa here interprets this



word to mean a beast of prey such as a lion; but though *bhīmá* occurs as an attribute both of *simhá lion* and of *vṛṣabhá bull* in the R̥V., *giriṣṭhá* is found three or four times applied to the latter and never to the former, and in the next stanza Viṣṇu is called a 'mountain-dwelling bull'; hence the simile appears to allude to a bull rather than a lion. *ku-cará*: Yaska, followed by Sāyaṇa, has two explanations of this word, *doing ill* (*ku* = *kutsitam karma blameworthy deed*) or *going anywhere* (*kva ayam na gachati where does he not go?*). Note that the word is not analysed in the Pada text because *ku* does not occur as an independent word. Sāyaṇa has two explanations of *giriṣṭhás*: *dwelling in a lofty world* or *always abiding in speech* (*giri* as loc. of *gir*) *consisting of Mantras, &c.* (!); on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. *vikrámanesu*: note that the final vowel of the Pada must be restored at the junction with the next Pada. *adhi-kṣiyānti*: the root 1. *kṣi* follows the *ad* class (*kṣéti*) when it means *dwelt*, but the *bhū* class (*kṣáyati*) when it means *rule over*. With *c* and *d* cp. what is said of *Savitṛ* in i. 35, 5.

३ प्र विष्णवे शूषमेतु मन्त्रं

गिरिक्षिता उरुगायाय वृष्णे ।

य इदं दीर्घं प्रयतं सधस्थम्

एकौ विममे त्रिभिरित्यदेभिः ॥

प्र । विष्णवे । शूषम् । एतु । मन्त्रं ।

गिरिऽक्षिते । उरुऽगायाय । वृष्णे ॥

युः । इदम् । दीर्घम् । प्रयतम् । सध

स्थम् ।

एकः । विऽममे । त्रिऽभिः । इत् । पदेभिः ॥

3 *prá Viṣṇave śūṣám etu mánma,*  
*girikṣita urugāyāya vṛṣṇe,*  
*yá idám dīrghám prāyatam sa-*  
*dhástham*  
*óko vimamé tribhír it padé-*  
*bhiḥ;*

*Let my inspiring hymn go forth*  
*for Viṣṇu, the mountain-dwelling*  
*wide-pacing bull, who alone with*  
*but three steps has measured out*  
*this long far-extended gathering-*  
*place;*

*śūṣám*: the *ū* must be slurred disyllabically (= *u*). *idám sadhástham*: of course the earth as opposed to *úttaram sadhástham* in 1 c. *ékas* and *tribhís* are antithetical. *id* emphasizes the latter



word: *with only three*. The second Pada of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: *giriṣṭ* = *giriṣṭhā*; *urugāyā* = *kucarā*; *vṛṣan* = *mṛgō bhīmāḥ*. This correspondence of *kucarā* (besides V.'s alternative exclusive epithet *urukramā* in 5c and elsewhere) confirms the explanation of *urugāyā* as *wide-pacing* from *gā go* (Yaska, *mahāgati* having a wide gait), and not *widely sung* from *gā sing* (Sāyaṇa).

✓ यस्त्र त्री पूर्णा मधुना पदान्य च  
 त्रीयमाणा स्वधया मदन्ति ।  
 य उ त्रिधातु पृथिवीसुत बाम  
 एको दधारु भुवनानि विद्या ॥  
 यस्त्र । त्री । पूर्णा । मधुना । पदानि ।  
 त्रीयमाणा । स्वधया । मदन्ति ।  
 यः । उं इति । त्रिधातुं । पृथिवीम् ।  
 उत । बाम ।  
 एकः । दधारु । भुवनानि । विद्या ॥

4 yāsya trī pūrṇā mādhunā pa- Whose three steps filled with  
 dāni mead, unfailing, rejoice in bliss ;  
 ākṣīyamāṇā svadhāyā mādanti ; and who in threefold wise alone  
 yā u tridhātu prthivīm utā has supported earth and heaven,  
 dyām and all beings.  
 éko dādhāra bhūvanāni víśvā.

*trī* : n. pl. of *trī* (105, 3). *padāny* : the final vowel of the Pada must be restored ; cp. 2c. *pūrṇā* : cp. p. 308 d. *ākṣīyamāṇā* : never failing in mead ; the privative *pe*. *a* is almost invariably accented in Karmadharayas, p. 456 a (top) ; such negative cds. are not analysed in the Pada text. *svadhāyā* : inst. with verbs of rejoicing (p. 308 c). *mādanti* : his footsteps rejoice, that is, those dwelling in them do so. *u* : = also (p. 221, 2). *tri-dhātu* : this n. form is best taken adverbially = *tredhā* in 1 d, in a threefold way, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following *earth and heaven*. *ékas* : alone in antithesis to *víśvā*, cp. 3 d. *dādhāra* : pf. of *dhr̥*, with long red. vowel (189, 9), which is here not shortened in the Pada text.



५ तदस्य प्रियमभि पाथो अश्नां  
नरो यच्च देवयवो मदन्ति ।

तत् । अस्म । प्रियम् । अभि । पाथः । अश्नाम् ।

उरुक्रमस्य स हि बन्धुरित्या

नरः । यच्च । देवयवः । मदन्ति ।

विष्णोः पदे परमे मध्व उत्सः ॥

उरुक्रमस्य । सः । हि । बन्धुः । इत्या ।

विष्णोः । पदे । परमे । मध्वः । उत्सः ॥

5 tād asya priyām abhī pātho  
asyām,

*I would attain to that dear  
domain of his, where men devoted*

nāro yātra devayāvo mādanti:

*to the gods rejoice: for that,*

urukramāsya sā hī bāndhur  
itthā,

*truly akin to the wide-strider, is a  
well of mead in the highest step*

Viṣṇoḥ padé paramé mādhya  
utsaḥ.

*of Viṣṇu.*

abhī asyām: op. root no. of amś reach. yātra: in the third step of Viṣṇu = heaven, where the Fathers drink Soma with Yama (cp. i. 35, 6). nāras: that is, pious men who dwell in heaven; N. pl. of nā, 101, 1. sā: referring to pāthas is attracted in gender to bāndhus, 194, 3. itthā: p. 218. mādhyas (gen., p. 81, n. 12): cp. 4a, where the three steps are filled with mead; but the third step is its special abode.

६ ता वां वास्तुन्युर्मसि गर्मथै

ता । वाम् । वास्तुनि । उर्मसि । गर्मथै ।

यच्च गावो भूरिशृङ्गा अयासः ।

यच्च । गावः । भूरिशृङ्गाः । अयासः ।

अचाह तदुगयस्य वृष्णः

अच । अह । तत् । उगयस्य । वृष्णः ।

परमं पदमव भाति भूरि ॥

परमम् । पदम् । अव । भाति । भूरि ॥

6 tā vām vāstūni ūsmasi gāma-  
dhyai,

*We desire to go to those abodes  
of you two, where are the many-*

yātra gāvo bhūriśṛṅgā ayāsaḥ:

*horned nimble kine: there indeed*

ātrāha tād urugāyāsya vṛṣṇaḥ

*that highest step of the wide-pacing*

paramām padām āva bhāti

*bull shines brightly down-*

bhūri.



vām : *of you two*, that is, of Indra and Viṣṇu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone ; this dual also anticipates the joint praise of these two gods as a dual divinity (Īndrā-Viṣṇū) in the first two stanzas of the next hymn (i. 155). uśmasi : 1. pl. pr. of vaś *desire* (134, 2 a). gām-adhyai : dat. inf., p. 193, 7. gāvas : N. pl. of gó *cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yaska and Śaṅkara as rays ; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Viṣṇu, the realm of light. Roth explains gāvas as stars, but there is little to support this interpretation. bhūri-śṛṅgās : *many-horned* would allude to the diffusion of the sunbeams in many directions. ayāśas : this form is understood as a N. pl. of aya (from i *go*) by Yaska, who explains it as *ayanās moving*, and by Śaṅkara as *gantāras goes* = *ativistṛtās very widely diffused* ; but the occurrence of the A. s. ayāsam, the G. pl. ayāsām, as well as the A. pl. ayāśas, indicates that the stem is ayās ; while its use as an attribute of *śimhā lion*, *śśva horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. āha : on the use of this pcl. see p. 216. vṛṣṇas : cp. 3 b.

## DYĀVĀ-PRTHIVĪ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyāus is never addressed alone in any hymn, and Prthivī in only one of three stanzas. The dual compound Dyāvā-Prthivī, moreover, occurs much oftener than the name of Dyāus alone. Heaven and Earth are also mentioned as *ródasī the two worlds* more than 100 times. They are parents, being often called *pitārā, mātārā, jānitṛi*, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures ; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended ; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities



are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagatī.

१ ते हि द्यावापृथिवी विश्वशंसुव  
ऋतावरी रजसो धारयत्कवी ।  
सुजन्मनी धिषणे अन्तरीयते  
देवो देवी धर्मेणा सूर्यः मुचिः ॥

ते इति । हि । द्यावापृथिवी इति । विश्व-  
शंसुवा ।  
ऋतवरी इत्युतऽवरी । रजसः । धार-  
यत्कवी इति धारयतऽकवी ।  
सुजन्मनी इति सुजन्मनी । धिषणे इति ।  
अन्तः । ईयते ।  
देवः । देवी इति । धर्मेणा । सूर्यः । मुचिः ॥

○ 1 té hí Dyāvā-Prthivī viśváśam-  
bhuvā,  
ṛtāvarī, rājaso dhārayātkavī:  
sujánmanī dhiṣaṇe antár iyate  
devó devī dhármaṇā Sūriah  
śúcīḥ.

*These two, indeed, Heaven and Earth, are beneficial to all, observing order, supporting the sage of the air: between the two divine bowls that produce fair creations the divine bright Sūrya moves according to fixed law.*

The first two Padas form an independent sentence; otherwise hí (p. 252) would accent iyate in c. Dyāvā-Prthivī: on the accent, and treatment in the Pada text, see note on i. 85, 1 b. viśvá-śam-bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are never contracted with ṛ (19 a and note 5). ṛtā-varī: note that, when the final vowel of a cd. is Pragrhya, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ṛtā is treated as metrically lengthened. dhārayāt-kavī: a governing



ed. (189 A 2 a); the gen. *rājasas* is dependent on *-kavi*, probably = *Agni*, who (in x. 2, 7) is said to have been begotten by *Dyāvā-prthivī*. *dhiṣāṇe*: the exact meaning of this word, here a designation of *dyāvā-prthivī*, is uncertain. *antār iyate* goes between with acc.; the same thing is said of *Savitṛ* in i. 85, 9 b. *dhārman* n. *ordinance* (*dharmān* m. *ordainer*) is the only stem in the RV. (*dhārma* is a later one).

२ उरुव्यचसा महिनी असृष्टा  
पिता माता च भुवनानि रक्षतः ।  
सुधृष्टमे वपुषेऽ न रोदसी  
पिता यत्सीमभि रूपैरवासयत् ॥

उरुव्यचसा । महिनी इति । असृष्टा ।  
पिता । माता । च । भुवनानि । रक्षतः ।  
सुधृष्टमे इति सुधृष्टमे । वपुषेऽ इति ।  
न । रोदसी इति ।  
पिता । यत् । सीम् । अभि । रूपैः । अवा-  
सयत् ॥

2 *uruvyācasā mahīnī asaścatā,*  
*pitā mātā ca, bhūvanāni rakṣ-*  
*ataḥ.*  
*sudhṛṣṭame vapuṣe nā rōdasī,*  
*pitā yāt sīm abhī rūpāir āvāsa-*  
*yat.*

*As Father and Mother, far-ex-*  
*tending, great, inexhaustible, the*  
*two protect (all) beings. Like two*  
*most proud fair women are the two*  
*worlds, since the Father clothed*  
*them with beauty.*

*uru-vyācasā*: on the accent of this Bv. *having wide extension*, see p. 455 c a. The du. *a-saścat-ā* is a Bv. (as the accent shows, p. 455 c a) *having no second*, while *ā-saścant* (also an epithet of *Dyāvā-prthivī*) is a Karmadhāraya (p. 455, f. n. 2), *not a second = unequalled*. *su-dhṛṣṭame*: on the *Padā* analysis cp. note on i. 1, 1 c. *vapuṣe*: cp. note on *vīryāni*, i. 154, 1 a. *pitā*: the god here meant as the father of *Dyāvā-prthivī* may be *Viśvakarman*, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. *sīm*: see p. 249. *abhī avāsayat*: ipf. cs. of 2. *vas wear*.

३ स वह्निः पुचः पिचोः पवित्रवान् सः । वह्निः । पुचः । पिचोः । पवित्रवान् ।  
पुनाति धीरो भुवनानि मायया । पुनाति । धीरः । भुवनानि । मायया ।



धेनुं च पुत्रिं वृषभं सुरितसं धेनुं । च । पुत्रिम् । वृषभम् । सुरितसम् ।  
विद्याहां शुक्रं पर्यो अस्व दुक्षत ॥ विद्याहा । शुक्रम् । पर्यः । अस्व । धुक्षत ॥

3 sū váhniḥ putráḥ pitróḥ paví- *That son of the two parents, the*  
travān *driver, the purifier, wisely purifies*  
punāti dhīro bhūvanāni mā- *beings by his mysterious power.*  
yāyā. *He has always milked from the*  
dhenūm ca pśśniṃ vṛṣabhām *speckled cow and from the bull*  
surétasam *abounding in seed his shining*  
viśvāhā śukráṃ páyō asya duk- *moisture.*  
ṣata.

putrás : by the son of the parents (Heaven and Earth) Agni is meant; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b; he is especially called váhni as the one who conveys (vahati) the gods to the sacrifice; he is very frequently called pāvaká purifier (a term seldom applied to any other deity); he purifies beings in his character of priest. Sāyaṇa thinks the Sun is meant, and explains purifies by illumines. dhenūm : the term cow is often used in the RV. in the sense of earth. ca is here used with the first acc. instead of the second (cp. p. 228, 1). vṛṣabhām : Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). su-rétasam : alludes to the juxtaposition of viśvā áhā as an acc. of time (cp. p. 300, 5) = for all days equivalent to áhā viśvā which also occurs. dukṣata : unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duh milk (with two acc., 198, 2). The general meaning of c d is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

४ अयं देवानामपसामपस्तमो अयम् । देवानाम् । अपसाम् । अपःस्तमः ।  
यो ज्वान रोदसी विश्वशमुवा । यः । ज्वान । रोदसीऽहति । विश्व  
वि यो ममे रजसी सुक्रतुययाऽशमुवा ।



जरीमिः स्वर्गनेमिः समानुचे ॥

वि। यः। मसे। रजसी इति। सुक्रतुः यया।  
अजरीमिः। स्वर्गनेमिः। सम। आनुचे ॥

4 ayām devānām apāsām apās-  
tamo  
yó jajāna ródasī viśvāsam-  
bhuvā.  
ví yó mamé rájasī sukratūyāyā  
ajārebhiḥ skāmbhanebhiḥ, sám  
ānṛce.

*He of the active gods is the  
most active who has created the two  
worlds that are beneficial to all.  
He who with insight has measured  
out the two spaces (and upheld  
them) with unaging supports, has  
been universally praised.*

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. *apāsām* : partitive gen. (p. 321, b a). *ví . . . mamé* : this expression is also used of Viṣṇu (see i. 154, 1. 3) and other gods. *rájasī* : the heavenly and the terrestrial spaces. The initial vowel of *d* must be restored. *sám ānṛce* : red. pf. of *arc sing* (139, 6), the *Ā.* being used in the ps. sense ; Sāyana explains it in an act. sense as *pūjitavān has honoured*, which he further interprets to mean *sthāpitavān has established* !

५ ते नो गृणाने महिनी महि अवंः  
चचं द्यावापृथिवी धासथो बृहत् ।  
येनामि हृष्टीस्ततनाम विश्वहा  
पुनाय्यमोजो अस्ते समिन्वतम् ॥

ते इति । नः । गृणाने इति । महिनी  
इति । महि । अवंः ।  
चचम् । द्यावापृथिवी इति । धासथः ।  
बृहत् ।  
येन । अमि । हृष्टीः । ततनाम । विश्वहा ।  
पुनाय्यम् । ओजः । अस्ते इति । सम ।  
इन्वतम् ॥

5 té no grṇāné, mahinī, máhi śrá-  
vaḥ,  
kṣatrām, Dyāvā-Prthivī, dhā-  
satho bṛhāt.

*So being lauded, O great ones,  
bestow on us, O Heaven and Earth,  
great fame and ample dominion.  
Bring for us praiseworthy strength*



yénābhī kṛṣṭis tatānāma viś- *by which we may always extend*  
 • vāhā *over the peoples.*  
 panāyiam ójō asmé sám ihva-  
 tam.

té: N. du. f., used anaphorically (p. 294, b). grānē: pr. pt. of 1. gr̥ sing, Ā. used in ps. sense. mahinī: there are six adjectives meaning *great*, formed from the root mah *be great*: by far the commonest is mäh (81); mahánt (85 a) is also common; mahá and mahin are not common, but are inflected in several cases; máhi and mahás (83, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. kṣatrām: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā *bestow*, to be construed with the dat. nas. abhī . . . tatānāma: pf. sb. of tan *stretch* (140, 1, p. 156). viśvā-hā is an adv. formed with the suffix hā = dhā (p. 212 β) meaning literally *in every manner* = *always* (cp. viśvāhā in 3 d); on the accent cp. note on viśvátas in i. 1, 4 b. panāyia: see 162, 2. ójō: final o is pronounced short before ā (p. 437, a 4), but the rhythm of the break here (— ∪ —) is abnormal (p. 440, f. n. 6). asmé: properly loc. of vayám (p. 104), but also used as a dat., is Pragṛhya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, inv-a (133, 3 b).

## ÍNDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far more than are addressed to any other deity; for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wins the light. He is secondarily the god of battle who aids the victorious Āryan in overcoming his aboriginal foes.

His physical features, such as body and head, are often referred to; after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the



thunderbolt (*vájra*), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by *Tvaṣṭṛ*, being made of iron (*āyasá*), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of *vájra*, such as *vájra-bāhu bearing the bolt in his arm* and *vajrin wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (*aṅkuśá*).

Having a golden car, drawn by two tawny steeds (*hári*), he is a car-fighter (*ratheṣṭhā*). Both his car and his steeds were fashioned by the *Rbhus*, the divine artificers.

As Indra is more addicted to Soma than any of the other gods, the common epithet 'Soma-drinker' (*Somapá*) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of *Vṛtra* he is said to have drunk three lakes of Soma. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as *Agni's*, appears to be *Dyaus*; but the inference from other passages is that he is *Tvaṣṭṛ*, the artificer among the gods. *Agni* is called Indra's twin brother, and *Pūṣan* (vi. 54) is also his brother. His wife, who is often mentioned, is *Indrāṇī*. Indra is associated with various other deities. The *Maruts* (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet *Marútvant accompanied by the Maruts* is characteristic of him. *Agni* is the god most often conjoined with him as a dual divinity. Indra is also often coupled with *Varuṇa* (vii. 86) and *Vāyu*, god of Wind, less often with *Soma* (viii. 48), *Bṛhaspati* (iv. 50), *Pūṣan*, and *Viṣṇu*.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as *śakrá* and *śácivant mighty, śácipáti lord of might, śatákratu having a hundred powers*, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the *Maruts*, he attacks the chief demon of drought, usually called *Vṛtra*, but often also the serpent (*áhi*). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters *Vṛtra* who encompasses the waters, hence receiving the exclusive epithet *apsu-jít conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while



lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (*pārvata*, *giri*), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (*ādri*) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (*ūdhar*), spring (*ūtsa*), cask (*kāvandha*), pail (*kōśa*). The clouds, moreover, appear as the fortresses (*pūras*) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (*pūrbhīd*). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (*Vṛtra-hān*), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viṣṇu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the *Rakṣases* or the *Asuras*.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vṛtra and to win the light. When he had slain Vṛtra, releasing the waters for man, he placed the sun visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vṛtra fight. Indra is then simply said to find the light; he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun; he opens the darkness with the dawn and the sun. The cows mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows; when he overcame Vṛtra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vṛtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun, and Soma: he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like a hide; he holds asunder heaven and earth as two wheels are kept apart by



the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute *maghāvan* *bountiful* is almost exclusively his.

Besides the central myth of the Vṛtra-fight, several minor stories are connected with Indra. In various passages he is described as shattering the car of Uṣas, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of Saramā, of the cows confined in a cave by demons called Paṇis.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king Sudās, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvaṣṭṛ. He forms a marked contrast to Varuṇa, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (=Vṛtrahán) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vṛtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion *ind* may be connected with that in *ind-u drop*.



## ii. 12. Metre: Triṣṭubh.

१ यो जा॒त ए॒व प्रथ॑मो म॒नस्वा॒न  
 दे॒वो दे॒वान्क्र॑तु॒ना पर्य॑भूष॒त ।  
 य॒स्य शु॒ष्माद्रो॑द॒सी अ॒भ्यसे॑तां  
 नृ॒म्यास्य॑ म॒हा स ज॑ना॒स इन्द्रः॑ ॥ ताम् ।  
 नृ॒म्यास्य॑ । म॒हा । सः । ज॑ना॒सः । इन्द्रः॑ ॥

1 yó jātá ová prathamó mánasvān      The chief wise god who as soon  
 devó devān krátunā paryābhū-      as born surpassed the gods in  
 ṣat;      power; before whose vehemence the  
 yásya śúsmād ródasī ábhyase-      two worlds trembled by reason of  
 tāṁ      the greatness of his valour: he,  
 nṛmṣāsyā mahnā: sá, janāsa,      O men, is Indra.  
 Índraḥ.

evá: see p. 224, 2. mánas-vān: note that the suffix vān is not separated in the Pada text, as it is in pavitra-vān (i. 160, 3); had the Sandhi of the word, however, been máno-vān it would have been analysed as mánahsvān. devó devān: cp. i. 1, 5c. paryābhūṣat: the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, surpass seems the most probable. Sayana explains it here as encompassed with protection; in the AV. as ruled over; in the TS. as surpassed. ródasī: the Pragrhya i of duals is not shortened in pronunciation before vowels (p. 437, f. n. 8). ábhyasetām: ipf. of bhyas = bhī be afraid of, with abl. (p. 316, 6). mahnā: inst. of mahán greatness (cp. p. 458, 2). The refrain sá, janāsa, Índraḥ ends every stanza (except the last) of this hymn; similarly víśvasmā́d Índra úttaraḥ ends all the twenty-three stanzas of x. 86.

२ यः पृथि॒वीं व्यथ॑माना॒मद्रु॑हद्  
 यः पर्व॑ता॒न्प्रकु॑पिताँ अ॒रम्या॑त् ।  
 यो अ॒न्तरि॑चं वि॒ममे॑ वरी॒यो  
 यः । पृथि॒वीम् । व्यथ॑माना॒म् । अ॒द्रुह॑त् ।  
 यः । पर्व॑तान् । प्र॒कु॒पितान् । अ॒रम्या॑त् ।  
 यः । अ॒न्तरि॑चम् । वि॒ममे॑ । वरी॒यः ।



यो वामसंभ्रात्स जनास इन्द्रः ॥ यः । वाम् । असंभ्रात् । सः । जनासः ।  
इन्द्रः ॥

2 yāḥ prthivīm vyāthamānām *Who made firm the quaking*  
ādr̥mhad, *earth, who set at rest the agitated*  
yāḥ pārvatān prākupitāṃ āram- *mountains; who measures out the*  
ṇāt, *air more widely, who supported*  
yō antārikṣaṃ vimamé vāriyo, *heaven: he, O men, is Indra.*  
yō dyām āstabhnāt: sá, janāsa,  
Índrah.

yās: note that every Pada of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn. corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. āramṇāt: ipf. of ram *set at rest*. vimamé vāriyas (cpv. of urú, 108, 2 a): here the cpv. is used predicatively, *extended* so as to be *wider*; cp. vi. 69, 5, where it is said of Indra and Viṣṇu: 'ye made the air wider and stretched out the spaces for us to live.' dyām: acc. of dyō *sky*. āstabhnāt: ipf. of stabh *prop*; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 8; 160, 4): cp. 218 d (p. 843).

3 यो हत्वाहिमरिणात्सप्त सिन्धून् यः । हत्वा । अहिम् । अरिणात् । सप्त ।  
यो गा उदार्जदपधा वलस्य । सिन्धून् ।  
यो अरमनोरन्तरभिं जजान यः । गाः । उत् आर्जत् । अपधा । वलस्य ।  
संवृक्समत्सु स जनास इन्द्रः ॥ यः । अरमनोः । अन्तः । अपिम । जजान ।  
समवृक् । समत्सु । सः । जनासः । इन्द्रः ॥

3 yó hatvāhim ariṇāt saptá sín- *Who having slain the serpent*  
dhūn, *released the seven streams, who*  
yó gā udājad apadhā Valāsyā, *drove out the cows by the unclosing*  
yó āśmanor antār agnīm jajāna, *of Vala, who between two rocks*  
samvṛk samātsu: sá, janāsa, *has produced fire, victor in battles:*  
Índrah. *he, O men, is Indra.*



The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: *yó apó vavṛvāmsam Vṛtrám jaghána who slew Vṛtra who had enclosed the waters*, and *ibid.* 8: *yó gā udājad, āpa hí Valám váh who drove out the cows, for he unclosed Vala*. *árināt*: ipf. of *ri* release. *saptá síndhūn*: the seven rivers of the Panjab. *gās*: A. pl. of *gó* cow. *ud-ājat*: ipf. of *aj* drive. There is some doubt as to the exact interpretation of *apadhā*, a word that occurs here only. In form it can only be an I. s. of *apa-dhā* (cp. 97, 2). The parallel use of *āpa-vṛ* in ii. 14, 8 (quoted above) indicates that *apa-dhā* means the *unclosing* by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: *tvám Valásya gómato 'pāvar bīlam thou hast unclosed the aperture of Vala rich in cows*. The form is explained by Durga, the commentator on the Nirukta, by *apadhānena* as meaning *udghāṣanena* *Valasya by the inclosing of Vala*. Śaṅkara interprets it as an irregularity for the abl. = *from the enclosure of Vala*. *Valásya*: the objective gen. (p. 320, B 1 b) = *by opening (the cave of) Vala*. *ásmanor antár*: between two clouds, according to Śaṅkara; between heaven and earth according to Durga; the allusion is to the lightning form of Agni who in several passages is said to be 'in the rock', to be 'produced from the rock' and is called 'son of the rock' (*ādreḥ sūnūḥ*).

४ येनेमा विद्या चर्वनो हृतानि  
यो दासं वर्णमधरं गुहाकः ।  
यच्चीव यो जिगीवा लचमादद  
अर्यः पुष्टानि स जनास इन्द्रः ॥  
येन । इमा । विद्या । चर्वना । हृतानि ।  
यः । दासम् । वर्णम् । अधरम् । गुहा ।  
अकरिष्यकः ।  
यच्चीव इव । यः । जिगीवान् । लचम् ।  
आदत् ।

अर्यः । पुष्टानि । सः । जनासः । इन्द्रः ॥

४ yénemā víśvā oyávanā kṛtāni,  
yó dāsam vāṇam ádharam gū-  
hākaḥ;

By whom all things here have  
been made unstable, who has made  
subject the Dāsa colour and has



śvaghnīva yó jigivāṁ lakṣām made it disappear; who, like a  
 ādad winning gambler the stake, has  
 aryāḥ puṣṭāni: sá, janāsa, taken the possessions of the foe: hé,  
 Indraḥ. O men, is Indra.

imá víśvā: all these things, that is, all things on earth. cyávanā  
 is used predicatively after kṛtāni, just as ádharam is in b after  
 ákar; cp. iv. 30, 22: yás tá víśvāni.cicyuśé who hast shaken the  
 whole world. dāsam várṇam: the non-Aryan colour (= kṛṣṇām  
 várṇam), the aborigines; note the difference of accent in the  
 substantive dāsá and the adj. dāsa. ákar: root ao. of kṛ (148, 1 b),  
 to be construed with both ádharam (make inferior = subject) and  
 gūhā (put in hiding = cause to disappear, drive away). When a final  
 Visarjaniya in the Saṃhitā text represents an etymological r, this is  
 indicated in the Pada text by putting iti after the word and  
 repeating the latter in its pause form: ákar ity ákaḥ. jigivāṁ:  
 pf. pt. of ji win (139, 4); on the Sandhi see 40, 3. Since the normal  
 metre requires ॐ — after the caesura (p. 441, top), this word was  
 here perhaps metrically pronounced jigivāṁ as it came to be  
 regularly written in B. ādat: irr. a ao. (147 a 1) from dā give;  
 though not analysed in the Pada text, it must owing to the sense  
 be = ā-ādat has taken. aryās: gen of ari (99, 3); this word appears  
 to be etymologically a Bv. = having no wealth (ri = rai), either  
 for oneself (whence the sense needy, suppliant) or to bestow on  
 others (whence the sense niggard, foe). [If a single meaning has to  
 be given, devout is misleading, and suppliant should be substituted  
 for it in the Vedic Grammar, p. 81, f. n. 1; 99, 3; and in the  
 Index, p. 473.]

यं खां पुच्छन्ति जुह्वं सेति घोरम् यम् । ख । पुच्छन्ति । जुह्वं । सः । इति ।  
 उत्तमाङ्गैर्नैवो अस्तीत्येनम् । घोरम् ।  
 सो अर्यः पुष्टीर्विजं द्वा मिनाति उत्त । इम् । आङ् । न । एषः । अस्ति ।  
 अदस्ते धत्त स जनास इन्द्रः ॥ इति । एनम् ।  
 सः । अर्यः । पुष्टीः । विजः इव । आ ।  
 मिनाति ।  
 अत । अस्ते । धत्त । सः । जनासः । इन्द्रः ॥



5 yām smā prahānti kūha sēti  
 • ghorām,  
 utēm āhur nāiṣo astīti enam;  
 só 'ryāḥ puṣṭīr vija ivā mināti.  
 śrād asmai dhatta: sá, janāsa,  
 īndrah.

*The terrible one of whom they  
 ask 'where is he', of whom they also  
 say 'he is not'; he diminishes the  
 possessions of the niggard like  
 the (player's) stake. Believe in him:  
 he, O men, is Indra.*

smā (p. 250) is metrically lengthened, the second syllable of the Pada favouring a long vowel (p. 441, top). prahānti: pr. of prach. sēti for sá iti: the irr. contraction of sá with a following vowel is common (48 a). im anticipates enam: see p. 220. āhur: pf. of ah say, 139, 4; this vb. not being accented, h has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yām of the first clause would accentuate the second also. só aryás: the initial a, though written, should be dropped; otherwise the irr. contraction vījevā is just possible, but ∪ — for ∪ ∪ following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c: ā mināti to ādat; aryāḥ puṣṭīr to āryāḥ puṣṭāni; vijaḥ to lakṣām. Uṣas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, śvaghnīva kṛtnūr vija āminānā diminishing it as a skilful gambler the stakes. mināti: pr. of mī damage. śrād dhatta (2. pl. ipv. of dhā) believe, with dat. (200 A. 1 e). The Pādas a b mention doubts as to the existence of Indra; c implies that he does exist; and d calls for belief in him.

६ यो रध्रस्य चोदिता यः कृशस्य यः । रध्रस्य । चोदिता । यः । कृशस्य ।  
 यो ब्रह्मणो नार्धमानस्य कीरिः । यः । ब्रह्मणः । नार्धमानस्य । कीरिः ।  
 युक्तग्राव्यो योऽविता सुशिप्रः युक्तग्राव्यः । यः । अविता । सुशिप्रः ।  
 सुतसोमस्य स जनास इन्द्रः ॥ सुतसोमस्य । सः । जनासः । इन्द्रः ॥

6 yó radhrásya coditá, yāḥ kṛśa-  
 sya,  
 yó brahmāṇo nādhāmānasya  
 kīrēḥ;

*Who is furtherer of the rich, of  
 the poor, of the suppliant Brahmin  
 singer; who, fair-lipped, is the  
 helper of him that has pressed Soma*



yuktágrāvṇo yó avitá suśíprāḥ and has set to work the stones : he,  
 sutásomasya : sá, janāsa, ín- O men, is Indra.  
 draḥ.

coditá governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show ; while avitá governs that of c. su-śíprās : Bv. cd., p. 455, c a. The exact meaning of śípra is somewhat doubtful, but as it is regularly dual, has the attributive *tawny*, hári-śípra being parallel to hári-śmaśāru *tawny-bearded*, and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches ; it could not well mean *jaws* which are hánū. yuktá-grāvṇas : of him who has set in motion the stones with which the Soma shoots are pounded.

७ यस्यास्यासः प्रदिशि यस्य गावो यस्य । अस्यासः । प्रदिशि । यस्य । गावः ।  
 यस्य यामा यस्य विश्वे रथासः । यस्य । यामाः । यस्य । विश्वे । रथासः ।  
 यः सूर्यं य उषसं जजान् यः । सूर्यम् । यः । उषसम् । जजान् ।  
 यो अपां नेता स जनास इन्द्रः ॥ यः । अपाम् । नेता । सः । जनासः । इन्द्रः ॥

7 yásyāśvāsaḥ pradīśi, yásya In whose control are horses, kine,  
 gāvo, clans, all chariots ; who creates the  
 yásya grāmā, yásya víśve rá- sun, the dawn ; who is the guide  
 thāsaḥ ; of the waters : he, O men, is  
 yáḥ sūriam, yá uśásam jajāna ; Indra.  
 yó apām netā : sá, janāsa, ín-  
 draḥ.

uśásam : often also uśásam ; du. N. A. uśásā and uśásā ; N. pl. uśásas and uśásas ; see 88, 2 a, f. n. 1.

✓ ८ यं क्रन्दसी संयती विद्ध्यते यम् । क्रन्दसी इति । संयती इति सम्  
 परेऽवर उभया अमित्राः । ऽयती । विद्ध्यते इति विद्ध्यते ।  
 समा न चिद्रथमातस्त्रिवासा परे । अवर । उभयाः । अमित्राः ।  
 नाना हवेति स जनास इन्द्रः ॥ समा नम् । चित् । रथम् । आतस्त्रिवासा ।  
 नाना । हवेति इति । सः । जनासः । इन्द्रः ॥



8 yām krāṇdasī samyati vihvā-  
 • yete,  
 pārē āvara ubhāyā amitrah;  
 samānam cid rātham ātasthi-  
 vāmsā  
 nānā havete: sá, janāsa, īn-  
 draḥ.

Whom the two battle-arrays,  
 coming together, call upon diver-  
 gently, both foes, the farther and  
 the nearer; two having mounted  
 the self-same chariot invoke him  
 separately: he, O men, is Indra.

sam-yatī: pr. pt. du. n. of sám-i go together. vi-hvāyete (from hvā) and nānā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = call on variously; cp. i. 102, 5. 6: nānā hi tvā hāvamānā jānā imé these men calling on thee (Indra) variously; and ātha jānā ví hvayante siṣṣāvaḥ so men call on thee variously, desiring gains. pārē 'vara: must be read pārē āvara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pada explains krāṇdasī: ubhāyās (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Sayana, the superior and the inferior. samānam contrasted with nānā: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

९ यस्मान्न चृते विजयन्ते जनांसो  
 यं युध्यमाना अवसे हवन्ते ।  
 यो विश्वस्व प्रतिमानं बभूव  
 यो अच्युतच्युत जनास इन्द्रः ॥

यस्मात् । न । चृते । विजयन्ते । जनांसः ।  
 यम् । युध्यमानाः । अवसे । हवन्ते ।  
 यः । विश्वस्व । प्रतिमानम् । बभूव ।  
 यः । अच्युतच्युत । सः । जनासः । इन्द्रः ॥

9 yāsmān narté vijāyante jānāso,  
 yām yūdyamānā āvase hā-  
 vante;  
 yó víśvasya pratimānam ba-  
 bhūva,  
 yó acyutacyút: sá, janāsa,  
 īndrah.

Without whom men do not  
 conquer, whom they when fighting  
 call on for help; who has been a  
 match for every one, who moves the  
 immovable: he, O men, is Indra.



*ná rté*: must be pronounced *nárté* (19 a). *vi-jáyante*: pr. of *ji conquer*. *hávante*: cp. *vihváyete* in 8 a. *ávase*: final dpt. (p. 814, B 2). *pratimānam*: cp. iv. 18, 4: *nahí nú asya pratimānam āsti antár jātēsu utá yé jānitvāḥ* for there is no match for him among those who have been born nor those who will be born. *acyuta-cyút*: cp. 4 a; also iii. 80, 4: *tvām cyāvāyann ācyutāni* . . . *cārasi* thou continuest shaking unshaken things.

१० यः शश्वतो महेनो दधानान् यः। शश्वतः। महि। एनः। दधानान्।  
 अमन्यमानाञ्छर्वा जघान्। अमन्यमानान्। शर्वा। जघान्।  
 यः शर्धति नानुददाति शृध्वा यः। शर्धति। न। अनुददाति। शृध्वा।  
 यो दक्षीहन्ता स जनास इन्द्रः॥ यः। दक्षीः। हुन्ता। सः। जनासः। इन्द्रः॥

10 *yāḥ śāsāvato māhi éno dádhanān* Who slays with his arrow the  
*ámanyamānāñ chárurā jaghāna*; unexpected many that commit  
*yāḥ śárdhate nānudádāti śrdh-* great sin; who forgives not the  
*yām,* arrogant man his arrogance, who  
*yó dásyor hantā: śá, janāso,* slays the Dasyu: he, O men, is  
*índrah.* Indra.

*dádhanān*: pr. pt. *Ā.* of *dhā*. The Sandhi of *ān* (39) is not applied between *Padas* (cp. i. 85, 10 c). *ámanyamānān*: not thinking scil. that he would slay them; on the Sandhi of *n + ś*, see 40, 1. *śárvā*: with his arrow (inst., p. 80); with his characteristic weapon, the *vájra*, he slays his foes in battle. *jaghāna*: has slain (and still slays) may be translated by the present (213 A a). *anu-dádāti*: 3. s. pr. of *ānu + dā* forgive, with dat. (cp. 200 A f). *dásyos*: of the demon, a term applied to various individual demons, such as *Sambara* (11 a).

११ यः शश्वरं पर्वतेषु क्षियन्तं यः। शश्वरम्। पर्वतेषु। क्षियन्तम्।  
 चत्वारिंशां शूरबन्धविन्दत। चत्वारिंशाम्। शूरदि। अनुचविन्दत।  
 श्रीजायमानं यो अहिं जघान् श्रीजायमानम्। यः। अहिम्। जघान्।  
 हानुं शयानं स जनास इन्द्रः॥ हानुम्। शयानम्। सः। जनासः। इन्द्रः॥



11 yāh śāmbaram pārvateṣu kṣi-  
 . yāntam  
 catvāriṃśyām śarādi anvā-  
 vindat;  
 oṣṭyāmānam yó āhim jaghāna,  
 Dānum śāyānam: sá, janāsa,  
 Índrah.

Who in the fortieth autumn  
 found out Śambara dwelling in  
 the mountains; who has slain the  
 serpent as he showed his strength,  
 the son of Dānu, as he lay: he,  
 O men, is Indra.

Śambara, next to Vṛtra, Vala, and Śuśna, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. kṣi-yāntam: see note on i. 154, 2 d. catvāriṃśyām: that is, Indra found him after a very long search, as he was hiding himself. anvāvindat: ipf. of 2. vid find. The second hemistich refers to Indra's slaughter of Vṛtra. oṣṭyāmānam: cp. iii. 32, 11: āhann āhim pariśāyānam árṇa oṣṭyāmānam thou slewest the serpent showing his strength as he lay around the flood. Dānum: this is strictly the name of Vṛtra's mother, here used as a metonymic = Dānava; cp. i. 32, 9: Dānuḥ śāye saḥāvatsā ná dhenúḥ Dānu lay like a cow with her calf (i. e. Vṛtra). śāyānam: pr. pt. Ā. of śī lie (184, 1 c).

१२ यः सप्तरेरिभर्षमसुविष्मान्

यः । सप्तरेरिभः । वृषभः । सुविष्मान्

अवाहजत्सर्तवे सप्त सिन्धून् । अवाहजत् सप्त सिन्धून् । अवाहजत् सप्त सिन्धून् ।

यो रौहिणमस्फुरद्वज्राङ्गुर यः । रौहिणम् । अस्फुरत् । वज्राङ्गुरः ।

वामारोहन्तं स जनास इन्द्रः ॥ वामारोहन्तम् । सः । जनासः । इन्द्रः ॥

12 yāh saptāraśmir vṛṣabhās tūvi-  
 śmān  
 avāśṛjat śartave saptā śindhūn;  
 yó Rauhiṇām āsphurad vājra-  
 bāhur  
 dyām āróhantam: sá, janāsa,  
 Índrah.

The mighty seven-reined bull who  
 let loose the seven streams to flow;  
 who armed with the bolt spurned  
 Rauhiṇa as he scaled heaven: he,  
 O men, is Indra.

The term vṛṣabhā is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. saptā-raśmis:



*having seven reins* probably means 'hard to restrain', 'irresistible'; Sayana interprets the cd. to mean 'having seven kinds of clouds (parjanyaś) that shed rain on the earth'. *túviṣ-mān*: the suffix mant is separated in the Pada text only after vowels, as *góṣmān*; on the Sandhi see 10 a. *ava-ásrjat*: ipf. of *srj* emit. *sártave*: dat. inf. of *sr* flow (p. 192, 4). *saptá síndhūn*: cp. 3 a and i. 35, 8 b. *Rauhiṇám*: a demon mentioned in only one other passage of the RV. *dyām ā-róhantam*: ascending to heaven in order to attack Indra.

१३ बावां चिदसौ पृथिवी नमते । बावां । चित् । असौ । पृथिवी इति ।  
 शुष्मांश्चिदसु पर्वता मयन्ते । नमते इति ।  
 यः सोमपा निचितो वज्रबाहुर् यः सोमपाः । निचितः । वज्रबाहुः ।  
 यो वज्रहस्तः स जनास इन्द्रः ॥ यः । वज्रहस्तः । सः । जनासः । इन्द्रः ॥

18 *Dyāvā cid asmai Pṛthivī namete;* Even Heaven and Earth bow  
*śúṣmāc cid asya párvatā bha-* down before him; before his ve-  
*yante;* hemence even the mountains are  
*yáḥ somapā nicitó vájrabāhur,* afraid. Who is known as the Soma-  
*yó vájrahastah: sá, janāsa,* drinker, holding the bolt in his arm,  
*Índrah.* who holds the bolt in his hand: he.  
 O men, is Indra.

*Dyāvā ... Pṛthivī*: the two members of *Devatā-dvandvas* are here, as often, separated by other words (186 A 1). *asmai*: dat. with *nam* bow (cp. 200 A 1 k, p. 311). *bháyante*: see note on i. 35, 8 c. *śúṣmād*: cp. 1 e. *soma-pās* (97, 2): predicative nom., (196 b). *ni-citās*: on the accent see p. 462, f. n. 4.

१४ यः सुवन्तमवति यः पर्वन्तं यः सुवन्तम् । अवति । यः पर्वन्तम् ।  
 यः शंसन्तं यः शशमानमूती । यः । शंसन्तम् । यः । शशमानम् । ऊती ।  
 यस्व ब्रह्म वर्धनं यस्व सोमो यस्व । ब्रह्म । वर्धनम् । यस्व । सोमः ।  
 यस्वेदं राधुः स जनास इन्द्रः ॥ यस्व । इदम् । राधुः । सः । जनासः । इन्द्रः ॥



14 yāḥ sunvāntam āvati, yāḥ pāc-  
antam,  
yāḥ śāmsantam, yāḥ śāsamā-  
nām ūtī;  
yāsya brāhma vārdhanam,  
yāsya sómo,  
yāsyaedām rādhaḥ: sá, janāsa,  
Índraḥ.

Who with his aid helps him that  
presses Soma, him that bakes, him  
that offers praise, him that has pre-  
pared the sacrifice; whom prayer,  
whom Soma, whom this gift  
strengthens: he, O men, is Indra.

sunvāntam: all the participles in a and b refer to some act of  
worship: pressing Soma; baking sacrificial cakes, &c.; praising the  
gods; having prepared the sacrifice. śāsamānām: explained by  
Sāyaṇa as stotram kurvānam offering a Stotra; by the Naighaṇṭuka,  
iii. 14, as arcantam singing; by the Nirukta, vi. 8, as śāmsamānam  
praising. ūtī: contracted inst. of ūtī (p. 80) to be construed with  
āvati; cp. i. 185, 4: āvasā āvantī helping with aid. vārdhanam:  
to be taken predicatively with each of the three subjects brāhma,  
sómas, rādhas, of whom prayer, &c. is the strengthening, that is,  
whom prayer, &c. strengthens; yāsya being an objective gen.  
(p. 320, B 1 b). idām rādhas this gift = this sacrificial offering.

१५ यः सुन्वते पचते दुध्र आ चिद्  
वाजं दर्दधि स किलीसि सत्यः ।  
वयं ते इह विश्वह प्रियासः  
सुवीरांसो विदधमावदेम ॥

यः । सुन्वते । पचते । दुध्रः । आ । चित् ।  
वाजम् । दर्दधि । सः । किल । असि । सत्यः ।  
वयम् । ते । इह । विश्वह । प्रियासः ।  
सुवीरांसः । विदधम् । आ । वदेम ॥

15 yāḥ sunvaté pácate dudhrá ā  
cid  
vājam dārdarṣi, sá kilāsi sat-  
yāḥ.  
vayām ta, Indra, viśváha pri-  
yāsaḥ,  
suvīrāso vidátham ā vadema.

As he who, most fierce, enforces  
booty for him that presses and him  
that bakes, thou indeed art true.  
We ever dear to thee, O Indra,  
with strong sons, would utter divine  
worship.

This concluding stanza is the only one that does not end with the  
refrain sá, jánāsa, Índraḥ. Instead, the poet, changing the from 3



to the 2. pers., substitutes at the end of b the words *sá kila asi satyāḥ* as *suci thou art indeed true* = to be depended on (cp. note on *satyām* in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: *brhād vadema vidáthe suvirāḥ* *we would, accompanied by strong sons, speak aloud at divine worship.* á cid: perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarṣi* (int. of *dṛ*). te: gen. with *priyāsas* (p. 322, C). *vidátham*: the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root *vidh* *worship*, and that it means *divine worship*, scarcely distinguishable from *yajñá*, of which it is given as a synonym in *Naighaṇṭuka*, iii. 17; cp. note on i. 85, 1.

## RUDRA

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (*niṣká*). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow *Pr̥ni*. He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (*aruṣá*) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (*ísāna*) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (*mīḍhvāms*), easily invoked and auspicious (*śivá*). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the



greatest physician of physicians. In this connexion he has two exclusive epithets, *jālāṣa*, *cooling*, and *jālāṣa-bheṣaja*, *possessing cooling remedies*.

• The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet *śivá*, which became the regular name of Rudra's historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from *rud cry*.

### ii. 33. Metre: Tristubh.

१ आ ते पितॄर्मरुतां सुमन्तु  
मा नः सूर्यस्य संदृशो ययोथाः ।  
अभि नो वीरो अर्वति चमेत  
प्र जायेमहि बद्ध प्रजाभिः ॥

आ । ते । पितः । मरुताम् । सुमन्तु । एतु ।  
मा । नः । सूर्यस्य । समऽदृशः । ययोथाः ।  
अभि । नः । वीरः । अर्वति । चमेत ।  
प्र । जायेमहि । बद्ध । प्रजाभिः ॥

1 ā te, pitar Marutām, sumnām  
etu :  
mā naḥ sūryasya saṁdṛśo yuyo-  
thāḥ.  
abhi no vīrō ārvati kṣameta ;  
prā jāyemahi, Rudra, prajā-  
bhiḥ.

Let thy good will, O Father of  
the Maruts, come (to us) : <sup>separate</sup> sever us  
not from the sight of the sun. May  
the hero be merciful to us in regard  
to our steeds ; may we be prolific  
with offspring. <sup>abundantly</sup> <sup>productive</sup> <sup>pregnant, issue, result.</sup>

pitar Marutām : the whole of a compound voc. expression loses its accent unless it begins a sentence of Pada ; in the latter case only the first syllable would be accented (p. 465, 18 a). yuyothās : 2. s. inj. Ā. of 2. yu *separate*, with irregular strong radical vowel (p. 144, a). saṁdṛśas : abl. 201 A 1. vīrās = Rudra, with change from 2. to 3. pers., as is often the case (cp. i. 85, 5 c). ārvati abhi kṣameta = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 ā).



२ त्वाद्दत्तेभी रुद्र शतमेभिः  
 शतं हिमा अशीय भेषजेभिः ।  
 व्यस्रद्धेषो वितरं बंहो  
 अमीवाश्चातयस्वा विषूचीः ॥

त्वाद्दत्तेभिः । रुद्र । शतमेभिः ।  
 शतम् । हिमाः । अशीय । भेषजेभिः ।  
 वि । व्यस्रत् । द्वेषः । वितरम् । वि । बंहः ।  
 वि । अमीवाः । चातयस्व । विषूचीः ॥

2 tvādattebhī, Rudra, śamtame-  
 bhiḥ  
 śatām hīmā aśīya bheṣajébhiḥ.  
 ví asmād dvēṣo vitarām, vi  
 āmho,  
 ví āmivāś cātayasvā viṣūcīḥ.

By the most salutary medicines  
 given by thee, O Rudra, I would  
 attain a hundred winters. Drive  
 far away from us hatred, away  
 distress, away diseases in all di-  
 rections.

tvā-dattebhī: the first member of this cd. retains the inst. case-  
 form (p. 278); Sandhi, 47. śatām: on the concord see p. 291, b;  
 life extending to a hundred winters or autumns (śarādas) is often  
 prayed for. aśīya: root ao. op.  $\bar{A}$ . of  $\bar{a}$ mś (p. 171, 4). ví: the prp.  
 of a cd. vb. is often repeated with each object, the vb. itself being  
 used only once. vitarām: adv. of the cpv. of ví further (cp. út-tara)  
 employed only with verbs compounded with ví. cātayasvā: ipv.  
 $\bar{A}$ . cs. of cat, with metrical lengthening of the final vowel. viṣūcīḥ:  
 $\bar{A}$ . pl. f. of viṣvañc turned in various directions, is used predicatively  
 like an adv.

३ श्रेष्ठो जातस्य रुद्र श्रियासि  
 तवस्तमस्तवसां वज्रबाहो ।  
 पर्विणः पारमंहसः स्वस्ति  
 विश्वा अमीती रपसो युयोधि ॥

श्रेष्ठः । जातस्य । रुद्र । श्रिया । असि ।  
 तवःस्तमः । तवसाम् । वज्रबाहो इति  
 वज्रबाहो ।  
 पर्विणः । नः । पारम् । अंहसः । स्वस्ति ।  
 विश्वाः । अमीहतीः । रपसः । युयोधि ॥

3 śrēṣṭho jātasya, Rudra, śri-  
 yāsi,  
 tavāstamas tavāsām, vajrabāho.  
 pārṣi naḥ pārām āmhasaḥ su-  
 asti;  
 viśvā abhītī rāpaso yuyodhi.

Thou art the best of what is born,  
 O Rudra, in glory, the mightiest of  
 the mighty, O wielder of the bolt.  
 Transport us to the farther shore  
 of distress in safety. Ward off  
 all attacks of mischief.



**jātāsya** : the pp. used as a n. collective noun = *that which has been born, creation*. **vajra-bāho** : it is only here that this specific epithet of Indra is applied to any other deity; the voc. o of u stems is regularly treated as Pragrhya by the Pada text, but not in the Samhitā text (where for instance **vāyav ā** and **vāya ukthébhih** are written). **pārśi** : from *pr take across*, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). **nas** : initial n cerebralized even in external Sandhi (85 A c). **pārām** : acc. of the goal (197 A 1). **svastī** : this word is not analysed in the Pada text (like **sumatī**, &c.) because **asti** does not occur as an independent substantive; here it is a shortened form of the contracted inst. **svastī** (p. 80, n. 2); it is several times used in the sense of a final dat. = **svastāye**. **abhītis** = **abhī itis**, hence the Svarita (p. 464, 17, 1 a); Sandhi, 47. **yuyodhi** : 2. s. ipv. of *yu separate*, with irr. strong radical vowel (p. 144, a).

४ मा त्वां रुद्र चुक्रुधामा नमोभिर् मा । त्वा । रुद्र । चुक्रुधाम । नमःभिः ।  
 मा दुष्टुती वृषम मा सहती । मा । दुःसुती । वृषम । मा । सहती ।  
 ✓ उन्नी वीराँ अर्पय भेषजैभिर् उत । नः । वीरान् । अर्पय । भेषजैभिः ।  
 भिषक्तमं त्वा भिषजां शृणोमि ॥ भिषक्स्तमम् । त्वा । भिषजाम् । शृणोमि ॥

4 mā tvā, Rudra, cukrudhāmā  
 nāmobhir,  
 mā dūṣṭutī, vṛṣabha, mā sā-  
 hūtī.  
 ūn no vīrāṁ arpayā bheṣajē-  
 bhir :  
 bhiṣāktamaṁ tvā bhiṣajāṁ śr-  
 ṇomi.

May we not anger thee, O Rudra,  
 with our obeisances, nor with ill  
 praise, O bull, nor with joint  
 invocation. Raise up our heroes  
 with remedies : I hear of thee as  
 the best physician of physicians.

**cukrudhāma** : this form, red. (cs.) ao. (149, p. 174) might in itself be either s̄b. or inj., because the 1. pl. P. of these moods is identical in a stems; but the use here of the prohibitive pcl. **mā**, which is employed with inj. forms only (180), decides the question. **nāmobhis** : that is, with ill or inadequate worship; cp. **dūṣṭutī** in b; the latter form is a contracted inst. (p. 80); on



the internal Sandhi of this word see 43, 3 a. : *sāhūti*: contracted inst. ; invocation with other deities whom Rudra might consider inferior. *ūd arpayā*: cs. of *ūd r* (p. 197, irr. 1) = *raise up, strengthen*. *bhiśājām*: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. *śrīomi*: pr. of *śru* *hear*; with double acc., 198, 1.

५ हवीममिहवते यो हविर्मिर्

हवीममिः । हवते । यः । हविःमिः ।

अव स्तोमिमी रुद्रं दिषीय ।

अव । स्तोमिभिः । रुद्रम् । दिषीय ।

ऋदूदरः सुहवो मा नो अस्मै

ऋदूदरः । सुहवः । मा । नः । अस्मै ।

बभ्रुः सुशिप्रो रीरधन्नायै ॥

बभ्रुः । सुशिप्रः । रीरधत् । मन्नायै ॥

5 *hāvīmabhir hāvate yō hāvīr-*

*Rudra who is called on with*

*bhir, invoking, calling*

*invocations and with oblations, I*

*āva stōmebhī Rudrām diṣīya :*

*would appease with songs of praise :*

*ṛdūdāraḥ suhāvo mā no asyāi*

*may he, the compassionate, easy*

*babhrūḥ suśīpro rīradhan ma-*

*to invoke, ruddy brown, fair-*

*nāyai.*

*lipped, not subject us to that*

*jealousy of his.*

*hāvīman* : from *hū* *call*, but *hāvī* from *hu* *sacrifice*. *āva diṣīya* : s ao. op. *Ā.* of *dā* *give* (144, 3). *ṛdūdāras* is not analysed in the Pada text, perhaps owing to a doubt whether it is = *ṛdu-udāra* or *ṛdū-dāra* (the former is the view of Yaska who explains it as *mṛdu-udara*); for *ṛdū-pā* and *ṛdū-vṛdh* are separated and *dara* is separated in *puṣam-darā*. Both this word (according to the former analysis) and *su-hāva* are Bv. (p. 455, ca). *babhrūs* : this colour is attributed to Rudra in viii. 9, 15 also ; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. *su-śīpras* : see note on ii. 12, 6 c. *rīradhat* : inj. red. ao. of *randh*. *asyāi manāyai* : that is, Rudra's well-known wrath is deprecated ; cp. 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take *hāvate* in a ps. sense (= *hūyate* according to Sayana). The following sense has also been suggested : 'he who invokes Rudra (thinks), "I would buy off Rudra with songs of praise" : let not Rudra subject us to that suspicion (on his part).'



६ उन्मा ममन्द वृषभो मरुत्वान् । उत । मा । ममन्द । वृषभः । मरुत्वान् ।  
 त्वचीयसा वयसा नाधमानम् । त्वचीयसा । वयसा । नाधमानम् ।  
 घृणीव कायामरुपा अशीया घृणि इव । कायाम् । अरुपाः । अशीय ।  
 विवासेयं रुद्रस्व मुन्नम् ॥ आ । विवासेयम् । रुद्रस्व । मुन्नम् ॥

6 ūn mā mamanda vṛṣabhó Ma-  
 rútvān  
 tvākṣiyasā vāyasā nādhāmā-  
 nam.  
 ghṛṇīva chāyām arapā āśīya :  
 ā vivāseyam Rudrāsya sum-  
 nām.

The bull accompanied by the  
 Maruts has gladdened me, the sup-  
 pliant, with his most vigorous force.  
 I would unscathed attain shade in  
 heat as it were : I would desire to  
 win the good will of Rudra.

ūd . . . mamanda : pf. of mand (nasalized form of mad) gladden ;  
 intransitive, be glad, in Ā. only. ṛṣabhās : Rudra. Marútvān :  
 though this epithet is characteristic of Indra, it is also twice applied  
 to Rudra (as father of the Maruts, see 1 a) as well as very rarely to  
 a few other gods who are associated with Indra ; on the Sandhi see  
 40, 2. ghṛṇīva has been much discussed. The only natural  
 explanation (following the Pada text) is ghṛṇi iva, taking ghṛṇi  
 as a contracted inst. f. (p. 80) expressing either cause = by reason of  
 heat (199 A 3) or time = in heat (199 A 5) ; Sāyana's explanation  
 is ghṛṇī iva like one heated by the rays of the sun ; but a word ghṛṇīn  
 N. ghṛṇī does not occur, and the accent is wrong. For the simile  
 cp. vi. 16, 38 : ūpa chāyām iva ghṛṇer āganma śárma te vayām  
 we have entered thy shelter like shade (protecting) from heat (p. 317, 2).  
 āśīya : see 2 b ; on the Sandhi of the final vowel of the Pada,  
 cp. i. 160, 4 c. ā vivāseyam : op. ds. of van win.

७ क्वं स्व तं रुद्र मृक्याकु  
 हस्ती यो अस्ति भेषजो जलायः ।  
 अपमर्ता रपसो दिव्यस्वा-  
 मी नु मा वृषभ चचमीयाः ॥

क्व । स्व । तं । रुद्र । मृक्याकु ।  
 हस्तः । यः । अस्ति । भेषजः । जलायः ।  
 अपमर्ता । रपसः । दिव्यस्वा ।  
 अमि । नु । मा । वृषभ । चचमीयाः ।



7 kúa syá te, Rud<sup>a</sup>ra, mṛlayákur  
hásto yó ásti bheṣajó jálāṣaḥ ?  
apabhartá rápaso dáiviasya  
abhí nú mā, vṛṣabha, cakṣam-  
ithāḥ.

Where, O Rudra, is that merciful  
hand of thine which is healing and  
cooling? As remover of injury  
coming from the gods, do thou, O  
Bull, now be compassionate towards  
me.

kvaí sya : see p. 450, b. bheṣajás is an adj. here and in one  
other passage; otherwise it is a n. noun meaning *medicine*. apa-  
bhartá : on the accent see p. 453, 9 d. dáivyasya : *derived from the*  
*gods*, that is, such as is inflicted by Rudra himself; on the Sandhi  
of the final vowel, cp. 6 c. abhí : final vowel metrically lengthened  
in the second syllable of the Pada, but not in 1 c. cakṣamithās :  
2. s. pf. op. of kṣam (p. 156, 3).

८ प्र व॒ध्वे वृष॒भाय॑ श्विती॒चे  
म॒हो म॒हो सु॒ष्टुतिमी॑रयामि ।  
न॒म॒स्या क॒ल्म॒लीकि॑नं नमी॒मिर्  
गृणी॑मसि त्वे॒षे रु॒द्रस्य॑ नाम ॥

प्र । व॒ध्वे । वृष॒भाय॑ । श्विती॒चे ।  
म॒हः । म॒होम॑ । सु॒ष्टुति॑मि । ई॒रय॑मि ।  
न॒म॒स्य । क॒ल्म॒लीकि॑नम् । नमः॑मि ।  
गृणी॑मसि । त्वे॒षम् । रु॒द्रस्य॑ । नाम ॥

8 prá babhráve vṛṣabhāya śvītīce  
mahó mahīm suṣṭutim īrayāmi.  
namasyā kalmalīkinam námo-  
bhir.  
grṇīmāsi tveṣám Rudrásyā  
náma.

For the ruddy-brown and whitish  
bull I utter forth a mighty eulogy  
of the mighty one. I will adore  
the radiant one with obeisances.  
We invoke the terrible name of  
Rudra.

prá . . . īrayāmi : an example of the prp. at the beginning, and  
the vb. to which it belongs at the end of a hemistich. śvītīce :  
D. s. of śvityāñic (cp. 93). mahás : gen. s. m. of máh, beside the acc.  
s. f. of the same adj. (Sāyaṇa : mahato mahatīm), of the great one  
(Rudra); cp. i. 1, 5 c. namasyā : according to the Pada this form  
has its final syllable metrically lengthened for namasyā, which is  
the 2. s. ipv.; otherwise it is the 1. s. sb. (p. 128), which is the  
more likely because the third syllable does not favour metrical  
lengthening, and because the 1. prs. is used both in the preceding



and the following Pada. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. *gr̥mási*: 1. pl. pr. of *gr̥ sing* (p. 138).

९ स्थिरैर्मिरङ्गैः पुरुषं उग्रो बभ्रुः शुक्रैर्मिः पिपिशे हिरण्यैः । ईशानादस्य भुवनस्य भूरेर न वा उ योषद् रुद्रादसुर्यम् ॥

स्थिरैर्मिः । अङ्गैः । पुरुषरूपः । उग्रः ।  
बभ्रुः । शुक्रैर्मिः । पिपिशे । हिरण्यैः ।  
ईशानात् । अस्य । भुवनस्य । भूरेः ।  
न । वा । उ । योषत् । रुद्रात् ।

असुर्यम् ॥

९ *sthirébhir ángaiḥ pururūpa ugró babhrúḥ śukrébhiḥ pipiśe hira-nyaiḥ. íśānād asyá bhūvanasya bhūrer ná vá u yoṣad Rudrád asuryam.*

*With his firm limbs, having many forms, the mighty one, ruddy-brown, has adorned himself with bright gold ornaments. From the ruler of this great world, from Rudra, let not his divine dominion depart.*

*sthirébhir ángaiḥ*: probably to be construed with *pipiśe*, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; *Sayana* supplies *yuktás furnished with firm limbs*. *pipiśe*: pf. A. of *piś*. *íśānād*: pr. pt. (agreeing with *Rudrád*) of *íś* rule over with gen. (202 A a); the pf. pt. is *íśāná*. *bhūres*: agreeing with *bhūvanasya*; cp. vii. 95, 2: *ośantī bhūvanasya bhūreḥ* taking note of the wide world (where *bhūres* could not agree with any other word); *Sayana* takes it with *Rudrád*. *yoṣat*: s ao. of *yu* separate (p. 162, 2; 201 A 1). *asuryam*: an examination of the occurrences of this word indicates that as an adj. it should be pronounced *asuríá*, but as a substantive *asuryá*.

१० अहंन्विमर्षिं सायकानि धन्वा-  
हंन्निष्कं यजतं विश्वरूपम् ।  
अहंन्निदं दयसे विश्वमभ्वं  
न वा औजीयो रुद्र त्वदस्मि ॥

अहंन् । विमर्षिं । सायकानि । धन्वं ।  
अहंन् । निष्कम् । यजतम् । विश्वरूपम् ।  
अहंन् । रुद्रम् । दयसे । विश्वम् । अभ्वम् ।  
न । वा । औजीयः । रुद्र । त्वत् । अस्मि ॥



- 10 árhān bibharṣi sáyakāni dhánva      *Worthy thou bearest arrows and*  
 árhān niṣkāṃ yajatām viśvárū-      *bow; worthy thy adorable all-*  
     pam;      *coloured necklace; worthy thou*  
 árhann idám dayase viśvam ábh-      *willest all this force: there is*  
     vam:      *nothing mightier than thou, O*  
 ná vā ójīyo, Rudara, tvád asti.      *Rudra.*

bibharṣi: 2. s. pr. of bhr̥ bear; this pr. stem is much less common than that according to the first class, bhára. árhann: 52. idám: *this*, viz. that thou possessest. dayase: 2. s. A. pr. of 2. dā divide. Sayana interprets idám dayase ábhvam as *thou protectest this very extensive (ábhvam) world*. tvád: abl. after cpv. (p. 317. 8).

- ११ सुहि श्रुतं गर्तसदं युवानं      सुहि । श्रुतम् । गर्तसदम् । युवानम् ।  
 मृगं न भीममुपहतनुमम् ।      मृगम् । न । भीमम् । उपहतनुम् । उग्रम् ।  
 मृगा जरित्रे रुद्र सवानो      मृगा । जरित्रे । रुद्र । सवानः ।  
 अन्यं ते अस्मिन् वपन्तु सेनाः ॥      अन्यम् । ते । अस्मिन् । नि । वपन्तु । सेनाः ॥

- 11 stuhí śrutám gartasádam yúvā-      *Praise him, the famous, that sits*  
     nam,      *on the car-seat, the young, the*  
 mṛgám ná bhīmám upahatnám,      *mighty, that slays like a dread*  
     ugrám.      *beast. O Rudra, being praised be*  
 mṛḡá jaritré Rudra stávāno:      *gracious to the singer: let thy*  
 anyám tē asmán ní vapantu      *missiles lay low another than us.*  
     sénāḥ.

yúvānam: other gods also, such as Agni, Indra, the Maruts, are spoken of as young. mṛgám ná bhīmám: cp. note on i. 154, 2b; either a bull (vṛṣabhó ná bhīmáḥ vi. 22, 1) or a lion (simhó ná bhīmáḥ, iv. 16, 14) may be meant. mṛḡá: ipv. of mṛḡ; with dat., p. 311, f. stávānas: here, as nearly always, in a ps. sense. asmád: abl. with anyá, p. 317, 8. sénās: that this word here means *missiles* is rendered probable by the parallel passage VS. 16, 52: yás te sahasram hetāyo 'nyám asmán ní vapantu tāḥ *may those thousand missiles of thine lay low another than us.*



१२ कुमारश्चित्पितरं वन्दमानं  
प्रति नानाम रुद्रोपयन्तम् ।  
भूरैर्दातारं सत्यंति गृणीषि  
क्षुतस्त्वं भेषजा राख्यसे ॥

12 kumārās cit pitāraṃ vādamā-  
nam

prāti nānāma Rud<sup>a</sup>ropayāntam.  
bhūrer dātāraṃ sātpatimgrṇiṣe:  
stutās tuāṃ bheṣajā rāsi asmé.

कुमारः । चित् । पितरम् । वन्दमानम् ।  
प्रति । नानाम् । रुद्र । उपयन्तम् ।  
भूरैः । दातारम् । सत्यंतिम् । गृणीषि ।  
क्षुतः । त्वम् । भेषजा । रासि । अख्ये इति ॥

A son bows towards his father  
who approving approaches him, O  
Rudra. I sing to the true lord,  
the giver of much: praised thou  
givest remedies to us.

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sayana (pratīnato 'smi I have bowed down to) and several translators in treating nānāma as 1. s. pf., which in the RV. could only be nanāma (p. 149, n. 1). nānāma: =pr.; the lengthening of the first syllable is not metrical, see 189, 9. The meaning of c d appears to correspond to that of a b: Rudra, being praised, shows his favour by bestowing his remedies; the singer therefore extols him as the giver of riches. grṇiṣe: an irr. form of the 1. s. Ā. of gr sing. asmé: dat., p. 104; 200 A 1.

१३ या वीं भेषजा मरुतः शुचीनि  
या शतमा वृषणो या मयोभु ।  
यानि मनुरवृणीता पिता नस  
ता शं च योश्च रुद्रस्य वरिस ॥

13 yā vo bheṣajā, Marutaḥ, śūcīni,  
yā śāntamā, vṛṣaṇo, yā mayo-  
bhū,  
yāni Mānura vṛṇītā, pitā nas:  
tā śāma ca yōś ca Rud<sup>a</sup>rāsya  
vaśmi.

या । वः । भेषजा । मरुतः । शुचीनि ।  
या । शमन्तमा । वृषणः । या । मयः ।  
यानि । मनुः । अवृणीत । पिता । नः ।  
ता । शम् । च । योः । च । रुद्रस्य । वरिस ॥

Your remedies, O Maruts, that  
are pure, that are most wholesome,  
O mighty ones, that are beneficent,  
that Manu, our father, chose: these  
and the healing and blessing of  
Rudra I desire.



**Marutas**: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. **mayobhū**: the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). **Mānuṣ**: the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. **अवृणोत**: 3. s. ipf. A. (with metrically lengthened final vowel) of 2. वृ choose. **sām, yós**: these words are frequently used in combination, either as adverbs or substantives.

१४ परिं णो हेती रुद्रस् वृज्याः परिं । नः । हेतिः । रुद्रस् । वृज्याः ।  
 परिं त्वेषस् दुर्मतिर्मही गात । परिं । त्वेषस् । दुःमतिः । मही । गात ।  
 अथ स्थिरा मघवन्मनुष्यं अथ । स्थिरा । मघवन्मनुष्यः । तनुष्व ।  
 मीढ्वसोकाय तनयाय मृळ ॥ ३५१ मीढ्वः । तोकाय । तनयाय । मृळ ॥

14 pári ṇo hetí Rud<sup>2</sup>rásya vṛjyāḥ, May the dart of Rudra pass us  
 pári tveśásya durmatir mahí by, may the great ill will of the  
 gāt. terrible one go by us: slacken thy  
 áva sthirá maghávadbhyas ta- firm (weapons) for (our) liberal  
 nuṣva; patrons; O bounteous one, be merci-  
 mīdhvas, tokāya tánayāya mṛṣa. ful to our children and descendants.

**vṛjyās**: 3. s. root ao. pres. (p. 172 a) of वृज twist. **gāt**: root ao. inj. of gā go. **maghávadbhyas**: the I. D. Ab. pl. of maghávanta are formed from the supplementary stem maghávanta (91, 5). **áva tanuṣva sthirá**: relax the taut, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to **mṛṣa be merciful to** (p. 311 f). **mīdhvas**: voc. of the old unreduplicated pf. pt. **mīdhvāms**, cp. p. 66; 157 b (p. 182). **mṛṣa** = **mṛṣa**, p. 487, a 9.

१५ एवा बभौ वृषम चिकितान् एव । बभौ इति । वृषम । चिकितान् ।  
 यथा देव न हृषीषि न हंसि । यथा । देव । न । हृषीषि । न । हंसि ।  
 हवन्मनुष्यो रुद्रेह बोधि हवन्मनुष्यः । नः । रुद्र । ह । बोधि ।  
 बृहवदेम विदधे सुवीराः ॥ बृहत् । वदेम । विदधे । सुवीराः ॥



15 evā, babhro vṛṣabha cekitāna,  
yāthā, deva, nā hr̥ṇīṣe nā hāṃsi,  
havanaśrūn no Rudārehā bodhi.  
br̥hād vadema vidāthe suvīrāḥ.

*So, O ruddy brown, far-famed  
bull, be listening here, O Rudra, to  
our invocation, inasmuch as thou  
art not wroth and slayest not, O  
god. We would, with strong sons,  
speak aloud at divine worship.*

éva: to be taken with c, since in the normal syntactical order it should follow yāthā in the sense which it here has (p. 241, 1); when yāthā meaning *so that* follows, it is normally construed with the sb. (241, 2), not with the ind., as here. cekitāna: voc. int. pr. pt. of cit *note*; Sayana explains it as *knowing all*, but the act. only has this sense (e.g. cikitvāms *knowing*); this and the two preceding vocatives are unaccented because not beginning the Pāda (p. 466, 18b). hr̥ṇīṣe: 2. s. Ā. pr. of 2. hr̥ *be angry*. hāṃsi: 2. s. pr. of han; Sandhi, 66 A 2. bodhi: 2. s. root ao. ipv. of bhū (p. 172, n. 1). nas: dat. to be taken with bodhi, lit. *be invocation-hearing for us* (not gen. dependent on havana, lit. *hearing the invocation of us*). vadema: see note on ii. 12, 15 d.

## APĀM NĀPĀT

This deity is celebrated in one entire hymn (ii. 35), is invoked in two stanzas of a hymn to the Waters, and is often mentioned incidentally elsewhere. Brilliant and youthful, he shines without fuel in the waters which surround and nourish him. Clothed in lightning, he is golden in form, appearance, and colour. Standing in the highest place, he always shines with undimmed splendour. Steeds, swift as thought, carry the Son of Waters. In the last stanza of his hymn he is invoked as Agni and must be identified with him; Agni, moreover, in some hymns addressed to him, is spoken of as Apām napāt. But the two are also distinguished; for example, 'Agni, accordant with the Son of Waters, confers victory over Vṛtra'. The epithet āsu-hēman *swiftly-speeding*, applied three times to Apām napāt, in its only other occurrence refers to Agni. Hence Apām napāt appears to represent the lightning form of Agni which lurks in the cloud. For Agni, besides being directly called Apām napāt, is also termed the embryo (gārbha) of the waters; and the third form of Agni is described as kindled in the waters.

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta Apām napāt is a spirit of the



waters, who lives in their depths, who is surrounded by females, who is often invoked with them, who drives with swift steeds, and is said to have seized the brightness in the depth of the ocean."

ii. 35. Metre : Triṣṭubh.

१ उपेमसखचि वाजयुर्वचसां	उप । ई॒म । अ॒ख॒चि । वा॒ज॒युः । व॒च॒साम् ।
चनो दधीत नाद्यो गिरां मे ।	चनः । द॒धी॒त । ना॒द्यः । गिरः । मे ।
अपां नपादाशुहेमां कुवित्स	अ॒पाम् । न॒पा॒त । आ॒शु॒हे॒मां । कु॒वित् । सः ।
सुपेशसंकरति जोषिषच्चि ॥	सु॒पे॒श॒सः । क॒र॒ति । जो॒षि॒षत् । हि ॥

1 ūpem asṛkṣi vājayūr vacasyām : Desirous of gain I have sent  
 cāno dadhita nādió giro me: forth this eloquence (to him) : may  
 Apām nāpād āśuhēmā kuvit sá the son of streams gladly accept  
 supéśasas karati ? jóṣiṣad dhí. my songs. Will he, the Son of  
 Waters, of swift impulse, perchance  
 make (them) well-adorned? For  
 he will enjoy (them).

asṛkṣi: 1. s. Ā. s. ao. of sṛj, which with ūpa may take two acc., so that nādyām might be supplied. On im see 180 (p. 220). dadhita: 3. s. pr. op. Ā. of dhā, which with cānas takes the acc. or loc. nādyā, which occurs only here, is evidently synonymous with apām nāpāt in c. āśuhēmā, though a Bv., is accented on the second member: see p. 455 c a. karati: 3. s. sb. root ao. of kṛ: unaccented because kuvit necessarily accents the verb only if it is in the same Pāda. supéśasas well-adorned = well-rewarded; cp. ii. 84, 6: dhīyaṃ vājapeśasam a prayer adorned with gain; on the accent see p. 455 c a; on the Sandhi (-s k-) see 48, 2 a. jóṣiṣat: 3. s. sb. iṣ ao. of juṣ. hí explains why he is likely to accept them; it accents jóṣiṣat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

२ इमं स्वस्य हृद आ सुतष्टं	इ॒मम् । सु । अ॒स्यै । हृ॒दः । आ । सु॒त॒ष्टम् ।
मन्त्रं वोचम कुविदस्य वेदत् ।	मन्त्रम् । वो॒च॒म । कु॒वित् । अ॒स्य । वे॒दत् ।
अपां नपादसुर्यस्य मूहा	अ॒पाम् । न॒पा॒त । अ॒सु॒र्य॒स्य । मू॒हा ।
विश्वान्ययो मुर्वना जजान ॥	वि॒श्वानि । अ॒र्यः । मु॒र्व॒ना । ज॒जान् ॥



2 imām sū asmai hṛdā ā sūtaṣ- *We would verily utter from our*  
 • tām *heart this well-fashioned hymn for*  
 māntram vocema: kuvid asya *him. Perchance he will take note*  
 védatḥ *of it. The Son of Waters, the lord,*  
 Apām nāpād, asurīasya mahnā, *by the greatness of divine dominion,*  
 viśvāni aryó bhūvanā jajāna. *has created all beings.*

hṛdā ā: this expression occurs several times, e.g. iii. 39, 1: matir hṛdā ā vacyāmānā a prayer welling from the heart. sūtaṣtam well-fashioned, like a car, to which the seers frequently compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 18 b. asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac: cp. 200, 1 c. védat: 3. s. pr. sb. of vid know, with gen., cp. 202 A c. asuryāsya: see p. 451, 6.

३ समन्या यन्त्युप यन्त्यन्याः सम । चन्याः । यन्ति । उप । यन्ति ।  
 समानमूर्वे नद्यः पृणन्ति । चन्याः ।  
 तमू शुचिं शुचयो दीदृवांसम समानम् । ऊर्वम् । नद्यः । पृणन्ति ।  
 अपां नपातं परि तस्थुरापः ॥ तम् । ऊं इति । शुचिम् । शुचयः । दीदृ  
 ऽवांसम् ।  
 अपाम् । नपातम् । परि । तस्थुः । आपः ॥

३ sām anyā yānti, ūpa yanti *While some flow together, others*  
 anyāḥ: *flow to (the sea): the streams fill*  
 samānām ūrvām nadīḥ pr- *the common receptacle; him the*  
 ṇanti. *pure, the shining Son of Waters,*  
 tām ū śúcim śucayo dīdivām- *the pure waters stand around.*  
 sam  
 Apām nāpātam pári tásthur  
 āpaḥ.

yānti: accented because of the antithesis expressed by anyāḥ—anyāḥ, the first vb. then being treated as subordinate (see p. 468 β). ūrvām: = ocean. samānām: common, because all streams flow into it. nadyāḥ: cp. asuryāsya in 2 c. prṇanti: from pṛ fill.



ū: u is often lengthened in the second syllable of a Pada before a single consonant (see p. 220). *dīdivāmsam*: pf. pt. of *dī shine*, with lengthened red. vowel (139, 9) and shortened radical vowel; the sense is illustrated by 4 d. *pāri tasthur*: = *they tend him*.

४ तमस्मेरा युवतयो युवानं  
मर्मृज्यमानाः परि यत्पापः ।  
स शुक्रभिः शिक्कमी रेवदस्मे  
दीदायानिध्नो घृतनिर्णिगप्सु ॥

तम् । अस्मेराः । युवतयः । युवानम् ।  
मर्मृज्यमानाः । परि । यन्ति । आपः ।  
सः । शुक्रभिः । शिक्कमिः । रेवत् । अस्मे  
इति ।  
दीदायं । अग्निध्नः । घृतनिर्णिक् । अप्सु ॥

4 *tām āsmerā yuvatāyo yūvānam*  
*marmṛjyāmānāḥ pāri yanti ā-*  
*paḥ:*  
*sā śukrēbhiḥ śīkvabhī revād*  
*asmé*  
*dīdāyānidhmó ghr̥tānir̥ṇigapsū.*

*Him, the youth, the young*  
*maidens, the waters, not smiling,*  
*making him bright surround: he*  
*with clear flames shines bounti-*  
*fully on us, without fuel in the*  
*waters, having a garment of ghee.*

*āsmerās*: it is somewhat uncertain what is the exact sense here implied; but judging by iv. 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. *yūvānam*: a term applied to Agni in several passages. *marmṛjyāmānās*: the vb. *mṛj* is often used of making Agni bright, with ghee, &c. *śīkvabhis*: the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending *bhis* is separated in the Pada text, it is not so in *śukrēbhis* because *śukre* is not a stem. *asmé*: dat. *Pragr̥hya*, 26 c. *dīdāya*: 3. s. pf. of *dī shine*, with long red. vowel (139, 9). *an-idhmās*: accent, p. 455 c a; cp. x. 30, 4: *yó anidhmó dīdayad apsū antár who shone without fuel in the waters*. *ghr̥tānir̥ṇik*: an epithet otherwise applied only to Agni and (once) to the sacrifice (*yajñá*): note that the second member appears in the Pada text as *nir̥ṇik*, in accordance with the analysis *niḥ-nik* when the word occurs un-compounded.



५ अस्मै तिस्रो अव्यथाय नारीरु  
 देवाय देवीर्दिधिषन्तम् ।  
 कृता इवोप हि प्रसृज्ये अप्सु  
 स पीयूषं धयति पूर्वसूनाम् ॥

अस्मै । तिस्रः । अव्यथाय । नारीः ।  
 देवाय । देवीः । दिधिषन्ति । अन्नम् ।  
 कृताः इव । उप । हि । प्रसृज्ये । अप्सु ।  
 सः । पीयूषम् । धयति । पूर्वसूनाम् ॥

5 *asmāi tisor avyathāya nārīr  
 devāya devīr didhiṣanti ānnaṃ :  
 kṛtā ivōpa hi prasarsre apsū ;  
 sā piyūṣam dhayati pūrvasū-  
 nām.*

*On him, the immovable god, three  
 divine women desire to bestow food :  
 for he has stretched forth as it were  
 to the breasts (?) in the waters : he  
 sucks the milk of them that first  
 bring forth.*

*tisor devīḥ* : the waters in the three worlds are probably meant ;  
 in iii. 56, 5 Agni is spoken of as having three mothers (*trimātā*), and  
 three maidens of the waters (*yośānās tisor āpyāḥ*) are there men-  
 tioned : they wish to feed him, while he desires to drink their milk.  
*didhiṣanti* : ds. of 1. *dhā bestow* : this is the usual form, while *dhitsa*  
 is rare. *kṛtās* : the meaning of this word, which occurs here only,  
 is quite uncertain. *pra-sarsre* : 3. s. pr. int. of *sṛ*. *dhayati* :  
 3. s. pr. of 2. *dhā suck*. *pūrvasūnām* : i. e. *Apam napāt* is their  
 first offspring ; cp. x. 121, 7 : *āpo janāyantīr Agnīm the waters pro-  
 ducing Agni*.

६ अश्वस्याव जनिमास्य च स्वर्  
 द्रुहो रिषः संपुचः पाहि सूरिन ।  
 आमासु पूषं परो अप्रमृश्यं  
 नारातयो वि नश्नानृतानि ॥

अश्वस्य । अश्व । जनिम । अश्व । च । स्वः ।  
 द्रुहः । रिषः । सप्तपुचः । पाहि । सूरिन ।  
 आमासु । पूषं । परो । अप्रमृश्यम् ।  
 न । नारातयः । वि । नश्नानृतानि । न । अश्व-  
 तानि ॥

6 *āśvasya ātra jānimāsyā ca svār.  
 druho riṣaḥ sampucaḥ pāhi  
 sūrīn.  
 āmasu pūṣū parō apramṛśyām  
 nārātayo vī naśan nānṛtāni.*

*The birth of this steed is here  
 and in heaven. Do thou protect  
 the patrons from falling in with  
 malice and injury. Him that is  
 not to be forgotten, far away in  
 unbaked citadels, hostilities shall  
 not reach nor falsehoods.*



Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apām napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. *ásvasya*: Agni is often spoken of as a steed. *átra*: here, i.e. in the waters of earth. *svâr*: this is the only passage in the RV. in which the word is not to be read as *súar*; it is here a loc. without the ending *i* (see 82 c). *pāhi*: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. *sampṛcas* as well as the two preceding ablatives: lit. *protect the patrons from malice and from injury, from falling in with them* (cp. p. 337 a). *āmāsu*: in the unbaked, i.e. natural (cloud) citadels. *pūrṣú*: loc. pl. of *pūr*, 82. *parás*: note the difference of accent between this adv. and the N. s. adj. *páras* yonder, other. *naśat*: inj. pr. of 3. *naś* reach.

७ खं आ दमे सुदुघा यखं धेनुः खि । आ । दमे । सुदुघा । यखं । धेनुः ।  
 खधां पीपाय सुवन्नमन्ति । खधाम् । पीपाय । सुसु । अन्नम् । अन्ति ।  
 सो अपां नपादूर्जयन्नप्सवन्तः सः । अपाम् । नपात् । ऊर्जयन् । अप्सु ।  
 वसुदेयाय विधत्ते वि भाति ॥ अन्तः ।  
 वसुदेयाय । विधत्ते । वि । भाति ॥

7 svá á dāme sudúghā yásya He, in whose own house is a cow  
 dhenúh, yielding good milk, nourishes his  
 svadhām pipāya, subhú ánnam vital force, he eats the excellent  
 atti; food; he, the Son of Waters, gather-  
 so 'pām nāpād ūrjáyann apsu ing strength within the waters,  
 antár, shines forth for the granting of  
 vasudéyāya vidhaté ví bhāti. wealth to the advantage of the  
 worshipper.

svá á dāme: that is, within the waters; in i. 1, 8 své dāme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Pādas merely vary the sense of 5. The food that he



eats is the milk that he receives, and that strengthens him. *sva-dhām* : this word is not analysed in the *Padapāṭha* of the RV. and AV. (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya* : 3. s. pf. of *pi* *swell*, with lengthened red. vowel (139, 9). *só apām* must be read as *sò 'pām* since a must here be metrically elided (21 a; p. 465, 17, 3). On *apsv āntār* see p. 450, 2 b [where *apsvāntaḥ* should be corrected to *apsvāntaḥ*]. *vidhaté* : dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 3. *vasudhēyāya* : dat. of purpose, *ibid.*, B 2. *vī bhāti* : here *Apām napāt* is thought of as the terrestrial Agni appearing on the sacrificial altar.

८ यो अप्सु शुचिना दैव्येन

यः । अप्सु । आ । शुचिना । दैव्येन ।

ऋतावर्जस उर्विया विभाति ।

ऋतऽवा । अर्जसः । उर्विया । विभाति ।

यथा इदृश्या सुव्रनान्यसु

यथाः । इत् । अन्या । सुव्रनानि । असु ।

प्र जायन्ते वीरुधस प्रजामिः ॥

प्र । जायन्ते । वीरुधः । च । प्रजामिः ॥

8 yó apsu á śúcina dāiviena

Who in the waters, with bright

ṛtāvājasra urviyā vibhāti :

divinity, holy, eternal, widely shines

vayā id anyā bhūvanāni asya

forth : as offshoots of him other

prā jāyante virūdhas ca prajā-  
bhiḥ.

beings and plants propagate them-  
selves with progeny.

*śúcina dāivyena* : = *divine brightness*. *ṛtāvā* : note that in the *Padapāṭha* the original short *a* is restored (cp. i. 160, 1). *vayās* : other beings are his offshoots because he produced them ; cp. 2 d : *vīśvāni bhūvanā jajāna*. *prajābhis* : cp. ii. 33, 1, *prā jāyemahi prajābhiḥ*.

९ अपां नपादा ह्यस्त्रादुपस्थं

अपास् । नपात् । आ । हि । अस्त्रात् । उप-

जिह्वानामूर्ध्वो विबुतं वसानः ।

स्थम् ।

तस्य ज्येष्ठं महिमानं वहन्तीरु

जिह्वानास् । ऊर्ध्वः । विबुतम् । वसानः ।

हिरण्यवर्णाः परि यन्ति यद्भोः ॥

तस्य । ज्येष्ठम् । महिमानम् । वहन्तीः ।

हिरण्यवर्णाः । परि । यन्ति । यद्भोः ॥



७ Apām nāpād ā hí ásthād upā-  
stham  
jihmānām, ūrdhvó vidyútam  
vásānāḥ.  
tāsya jyēsthām mahimānam  
vāhantīr,  
hiraṇyavarṇāḥ pāri yanti yah-  
vīḥ.

*The Son of Waters has occupied  
the lap of the prone (waters), (him-  
self) upright, clothing himself in  
lightning. Bearing his highest  
greatness, golden-hued, the swift  
streams flow around (him).*

The lightning Agni is again described in this stanza. jihmānām ūrdhvāḥ: these words are in contrast; cp. i. 95, 5 of Agni: vardhate . . . āsu jihmānām ūrdhvāḥ . . . upāsthe he grows in them, upright in the lap of the prone. tāsya mahimānam his greatness = him the great one. hiraṇyavarṇās: because he is clothed in lightning. pāri yanti: cp. 3 a and 4 b. yahvīḥ: the meaning of the word yahvā, though it occurs often, is somewhat uncertain: it may be great (Naighaṇṭuka, Sayana), or swift (Roth), or young (Geldner).

१० हिरण्यरूपः स हिरण्यसंदृग्  
अपां नपात्सेद् हिरण्यवर्णः ।  
हिरण्ययात्परि योनेर्निषद्या  
हिरण्यदा ददत्यन्नमस्यै ॥

हिरण्यरूपः । सः । हिरण्यसंदृक् ।  
अपाम् । नपात् । सः । इत् । ऊं इति ।  
हिरण्यवर्णः ।  
हिरण्ययात् । परि । योनेः । निःसद्य ।  
हिरण्यदाः । ददति । अन्नम् । अस्यै ॥

10 hiraṇyarūpaḥ, sā hiraṇyasam-  
drg;  
Apām nāpāt séd u hiraṇyavar-  
ṇāḥ;  
hiraṇyáyāt pāri yóner niśadyā,  
hiraṇyadá dadati ánnam asmai.

*He is of golden form, of golden  
aspect; this Son of Waters is of  
golden hue; to him (coming) from  
a golden womb, after he has sat  
down, the givers of gold give food.*

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. séd: 48 a. pāri as a prp. here governs the abl. (176, 1 a). The golden source of Agni



may be the sun, as Durga thinks; thus the solar deity Savitṛ is spoken of as distinctively golden (cp. i. 85); but *hiranyāya yōni* may = *hiranyagarbhā* (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sayana wishes to supply *rājate* after *niśādyā* = *having sat down shines*. This is quite unnecessary; it is more natural to take c and d as one sentence, *niśādyā* referring to *asmai*: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of *niśādyā* (cp. 164, 1). *hiranyadās*: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the *dakṣiṇā* the sacrificial fee (x. 107, 2) it is said *hiranyadā amṛtatvām bhajante the givers of gold partake of immortality*. *dadati*: 3. pl. pr. act. of *dā* give (p. 125, f. n. 4). *ánnam*: the oblation (cp. 11 d).

११ तदस्यानीकमुत चारु नामा-  
पिच्यं वर्धते नृपुत्राम् ।  
यमिन्धते युवतयः समित्या  
हिरण्यवर्णं घृतमन्नमस्य ॥

तत् । अ॒स्य । अ॒नीकम् । उ॒त । चारु॑ । नाम॑ ।  
अ॒पीच्य॑म् । वर्ध॑ते । नृ॒पुः । अ॒पाम् ।  
यम् । इ॒न्धते॑ । यु॒वतयः॑ । सम॑ । इ॒त्या ।  
हि॒र॒ण्य॒व॒र्णम् । घृ॒तम् । अ॒न्नम् । अ॒स्य ॥

11 tād asyāṇīkam utā cāru nāma  
apīciam vardhate nāptur apām.  
yām indhāte yuvatāyaḥ sām  
itthā  
hīraṇyavarṇam : ghṛtām ānnam  
asya.

That face of his and the dear  
secret name of the Son of Waters  
grow. Of him, whom, golden-  
coloured, the maidens kindle thus,  
ghee is the food.

*ānikam*: the flaming aspect of Agni seen at the sacrifice. *apīc-yām*: secret; cp. *gūhyam cāru nāma* the dear secret name of Soma (ix. 96, 16); the secret name of the Son of Waters grows means that the sacrificial Agni, under his secret name of Son of Waters, grows in the waters, cherished by them; another way of expressing what is said in 4 and 7. The cadence of b is irregular, the last syllable but one being short instead of long (cp. p. 440). *yuvatāyas*: the waters (cp. 4 a). *sām*: the prp. after the vb. (p. 468, 20). *ghṛtām ānnam asya*: cp. *ghṛtānirṇik* in 4 d and *subhv ānnam atti* in 7 b.



The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

१२ अक्षे बहूनामवमाय सखे । अक्षे । बहूनाम् । अवमाय । सखे ।  
यज्ञेर्विधेम नमसा हविर्मिः । यज्ञेः । विधेम । नमसा । हविः । मिः ।  
सं सानु माज्जिं दिधिषामि विस्त्रिः । सम् । सानु । माज्जिं । दिधिषामि । विस्त्रिः ।  
दधाम्यन्नैः परि वन्द ऋग्मिः ॥ दधामि । अन्नैः । परि । वन्दे । ऋग्मिः ॥

12 aśmāi bahūnām avamāya sā- To him the nearest friend of  
khye many we offer worship with sacri-  
yajñāir vidhema nāmasā havir- fices, homage, oblations: I rub  
bhiḥ: bright (his) back; I support (him)  
sām sānu mārjmi; didhiṣāmi with shavings; I supply (him)  
bilmair; with food; I extol (him), with  
dādhami ānnaiḥ; pāri vanda stanzas.  
ṛgbhiḥ.

avamāya: lit. the lowest, that is, the nearest; bahūnām (accent, p. 458, 2 a): of many (gods). In iv. 1, 5 Agni is invoked as avamā and nédiṣṭha nearest; and in AB. i. 1, 1 Agni is called the lowest (avamā) of the gods (while Viṣṇu is the highest paramā), because he is always with men as the terrestrial fire. sām mārjmi: cp. marmṛjyāmānās in 4 b; on the accent cp. i. 35, 9 c. The prp. sām may be supplied with the other two following verbs. didhiṣāmi: pr. ds. of dhā put; accented as first word of a new sentence. bilmair: with shavings, to make the newly kindled fire flame up. ānnaiḥ: with oblations. dādhami: pr. of dhā put.

१३ स ईं वृषाजनयत्तासु गर्भे । सः । ईम् । वृषा । अज्जनयत् । तासु । गर्भेम् ।  
स ईं शिशुर्धयति तं रिहन्ति । सः । ईम् । शिशुः । धयति । तम् । रिहन्ति ।  
सो अपां नपादनभिन्नातवर्णो । सः । अपाम् । नपात् । अनभिन्नातवर्णः ।  
ऽन्यस्त्वेह त्वा विवेष ॥ अन्यस्त्वेह । त्वा । विवेष ॥



18 sá im vīśājanayat tásu gár-  
bham;  
sá im śísur dhayati; tám rih-  
anti;  
sò 'pām nāpād ānabhimlāta-  
varṇo

*He, the bull, generated in them  
that germ; he, as a child, sucks  
them; they kiss him; he, the Son  
of Waters, of unfaded colour,  
works here with the body of  
another.*

anyāsyevehá tanūā viveṣa.

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. im anticipates gárbbham; him, that is, a son. tásu: in the waters, as his wives. im in b = them, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. lick, as a cow the calf. só apām: here the a, though written must be dropped after o, as in 7 c. ānabhimlāta-varṇas: he is as bright here as in the waters; cp. hiraṇyavarṇas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyāsya iva: of one who seems to be another, but is essentially the same. ihá: on earth, in the form of the sacrificial Agni.

१४ अस्मिन्पदे परमे तस्मिन्वांसम्

अस्मिन् । पदे । परमे । तस्मिन्वांसम् ।

अध्वसमिर्विश्वहा दीदिवंसम् ।

अध्वसमिः । विश्वहा । दीदिवंसम् ।

आपो नम्रं घृतमन्नं वहन्तीः

आपः । नम्रं । घृतम् । अन्नम् । वहन्तीः ।

स्वयमत्कैः परि दीयन्ति यद्भीः ॥

स्वयम् । अत्कैः । परि । दीयन्ति । यद्भीः ॥

14 asmin padé paramé tasthivāṃ-  
sam,  
adhvasmábhīr viśvāhā dīdivāṃ-  
sam,  
āpo, nāptre ghr̥tām ānnam vāh-  
antīḥ,  
svayām ātkaiḥ pári dīyanti  
yahvīḥ.

*Him stationed in this highest  
place, shining for ever with un-  
dimmed (rays), the Waters, bringing  
ghee as food to (their) son, swift,  
themselves fly around with their  
robes.*

padé paramé: in the abode of the aerial waters. adhvasmábhīḥ: a substantive has to be supplied: flames or rays; cp. 4 c, śukrēbhīḥ



śikvabhir didāya. náptre: apām is omitted because āpas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári dīyanti (dī fly); cp. pári yanti in 4 b and 9 d, and pári tasthur in 3 d.

१५ अयांसमग्ने सुचितिं जनाया-  
यांससु मघवद्भ्यः सुवृत्तिम् ।  
विश्वं तद्भद्रं यद्वन्ति देवा  
बृहद्वदेम विदधे सुवीराः ॥

अयांसम् । अग्ने । सुऽचितिम् । जनाय ।  
अयांसम् । कुं इति । मघवद्भ्यः । सु  
ऽवृत्तिम् ।  
विश्वम् । तत् । भद्रम् । यत् । अवन्ति ।  
देवाः ।  
बृहत् । वदेम । विदधे । सुऽवीराः ॥

15 áyāmsam, Agne, suksitīm jā-  
nāya;  
áyāmsam u maghávadbhyaḥ su-  
vr̥ktīm :  
viśvaṃ tád bhadráṃ yád ávanti  
devāḥ.  
bṛhád vadema vidáthe suvīrāḥ.

*I have bestowed, O Agni, safe  
dwelling on the people; I have also  
bestowed a song of praise on the  
patrons: auspicious is all that the  
gods favour. We would, with  
strong sons, speak aloud at divine  
worship.*

áyāmsam: 1. s. s. ao. of yam. Agne: the sacrificial Agni is here addressed. jānāya: on (our) people, by means of this hymn. suvr̥ktīm: a hymn that will produce the fulfilment of their wishes. bhadráṃ: if a hymn finds favour with the gods, it will produce blessings. vadema: the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii. 23; and the last Pāda is the refrain of twenty-three of the forty-three hymns of the second Maṇḍala.

## MITRĀ

The association of Mitra with Varuṇa is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefinite.



Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Āditya who marshals, yātayati, the people, and the epithet yātayāj-jana arraying men together appears to be peculiarly his. Savitr (i. 35) is identified with Mitra because of his laws, and Viṣṇu (i. 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

### iii. 59. Metre: Tristubh, 1-5; Gāyatrī, 6-9.

१ मि॒त्रो ज॒नान्या॒तयति॑ ब्रुवा॒णो	मि॒त्रः । ज॒नान् । या॒तय॒ति । ब्रुवा॒णः ।
मि॒त्रो दा॑धार पृथि॒वीसु॒त बाम् ।	मि॒त्रः । दा॑धार । पृथि॒वीम् । सु॒त । बाम् ।
मि॒त्रः कृ॒ष्टीर॑नि॒मिषा॑मि च॒ष्टे	मि॒त्रः । कृ॒ष्टीः । अ॒नि॒मिषा॑ । अ॒मि । च॒ष्टे ।
मि॒त्राय॑ ह॒व्यं घृ॒तव॑ज्जु॒होत ॥	मि॒त्राय॑ । ह॒व्यम् । घृ॒तव॑न्त । जु॒होत ॥

1 Mitró jánān yātayati bruvāṇó;	Mitra speaking stirs men; Mitra
Mitró dādāhāra pṛthivīm utā	supports earth and heaven; Mitra
dyām;	regards the people with unwinking
Mitrāḥ kṛṣṭīr ānimiṣābhī caṣṭe:	eye: to Mitra offer the oblation
Mitrāya havyām ghṛtāvaj ju-	with ghee.
hota.	

yātayati: stirs to activity. bruvāṇás: by calling, that is, arousing them; cp. what is said of Savitr: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that



all may hear him' (ii. 38, 2). Sāyaṇa interprets the word as *being praised or making a noise*. Some scholars take the pt. with Mitrás in the sense of *he who calls himself Mitra*, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i. e. Mitró bruvānáḥ. This Pāda occurs slightly modified in vii. 36, 2 as jánam ca Mitró yatati bruvānáḥ. dādhāra: pf. = pr.; p. 342 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pāda text (cp. i. 154, 4). dyām: acc. of dyó (102, 3). ánīmīṣā: inst. of á-nimiṣ; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caṣṭe: 3. s. of cakṣ; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutá (p. 144, B 3 a).

२ प्र स मित्रं मर्तो अस्तु प्रयस्वान् । प्र । सः । मित्रं । मर्तः । अस्तु । प्रयस्वान् ।  
यस आदित्यं शिञ्चति व्रतेन । यः । ते । आदित्यं । शिञ्चति । व्रतेन ।  
न हन्यते न जीयते त्वतो न । हन्यते । न । जीयते । त्वाऽजतः ।  
नैनमर्हो अशोत्यन्ति तो न दूरात् ॥ न । एनम् । अंहः । अशोति । अन्तितः ।  
न । दूरात् ॥

2 prá sá, Mitra, mártō astu prá-  
yasvān,  
yás ta, Āditya, śikṣati vratēna.  
ná hanyate, ná jiyate tuóto:  
nāinam árho 'śnoty ántito ná  
dūrāt.

*Let that mortal offering obla-  
tions, O Mitra, be pre-eminent who  
pays obeisance to thee, O Āditya,  
according to (thy) ordinance. He  
who is aided by thee is not slain  
nor vanquished: trouble reaches  
him neither from near nor from far.*

tvótas: tva must often be read as tua; tuótas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvā-útas. The fourth Pāda has one syllable too many as written in the Samhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (— —) remains quite irregular (p. 440, 4 B).



३ अ॒न॒मी॒वा॒स इ॒ळ॒या॒ म॒द॒न्तो  
मि॒त॒क्ष्वो व॒रि॒म॒न्ना पृ॒थि॒व्याः ।  
आ॒दि॒त्य॒स्त्र॒त॒सु॒प॒क्षि॒यन्तो  
व॒यं मि॒त्र॒स्व सु॒म॒तौ स्था॒म ॥

अ॒न॒मी॒वा॒सः । इ॒ळ॒या॒ । म॒द॒न्तः ।  
मि॒त॒क्ष्वः । व॒रि॒म॒न् । आ । पृ॒थि॒व्याः ।  
आ॒दि॒त्य॒स्त्र॒त॒म् । उ॒प॒क्षि॒यन्तः ।  
व॒यम् । मि॒त्र॒स्व । सु॒म॒तौ । स्था॒म ॥

3 anamivāsa ilayā mādanto,  
mitākṣavo vārimann ā prthi-  
vyāh,

*Free from disease, delighting in  
the sacred food, firm-kneed on the  
expanse of earth, abiding by the  
ordinance of the Āditya, may we  
vayām Mitrāsya sumatāu siāma. remain in the good will of Mitra.*

vāriman : loc. (90, 2) with ā ; note that vāriman is n., varimān,  
m. (p. 453, 9 e). Ādityāsya : that is, of Mitra.

४ अ॒यं मि॒त्रो न॒म॒स्त्रः सु॒शे॒वो  
रा॒जा सु॒क्ष्मो अ॒जनि॒ष्ट वे॒धाः ।  
त॒स्त्र व॒यं सु॒म॒तौ य॒क्षि॒य॒स्वा-  
पि॒ म॒द्रे सौ॒म॒न॒से स्था॒म ॥

अ॒यम् । मि॒त्रः । न॒म॒स्त्रः । सु॒शे॒वः ।  
रा॒जा । सु॒क्ष्मः । अ॒जनि॒ष्ट । वे॒धाः ।  
त॒स्त्र । व॒यम् । सु॒म॒तौ । य॒क्षि॒य॒स्व ।  
अ॒पि॒ । म॒द्रे । सौ॒म॒न॒से । स्था॒म ॥

4 ayām Mitró namasīṣ suśévo,  
rājā suksmatró ajanisṭha vedhāḥ :  
tāsya vayām sumatāu yajñi-  
yasya,  
āpi bhadre saumanasé siāma.

*This Mitra, adorable, most pro-  
pitious, a king wielding fair sway,  
has been born as a disposer : may  
we remain in the goodwill of him  
the holy, in his auspicious good  
graces.*

ajanisṭha : 3. s. Ā. is ao. of jan. vedhās : that is, as a wise moral  
ruler ; on the dec. see 83, 2 a. āpi : to be taken as a verbal prp.  
with as be.

५ म॒ह्यो आ॒दि॒त्यो न॒म॒सो॒प॒स॒वो  
या॒त॒य॒ज्ज॒नो गृ॒ण॒ते सु॒शे॒वः ।  
त॒स्त्रा ए॒तत्प॒न्य॒तमा॒य जु॒ष्टम्  
अ॒प्यौ मि॒त्राय॒ ह॒विरा जु॒होत॒ ॥

म॒ह्यन् । आ॒दि॒त्यः । न॒म॒सा । उ॒प॒स॒वः ।  
या॒त॒य॒त॒ज्जनः । गृ॒ण॒ते । सु॒शे॒वः ।  
त॒स्त्रै । ए॒तत् । प॒न्य॒तमा॒य । जु॒ष्टम् ।  
अ॒प्यौ । मि॒त्राय॒ । ह॒विः । आ । जु॒होत॒ ॥



*The great Āditya, to be approached with homage, stirring men, to the singer most propitious : to him most highly to be praised, to Mitra, offer in fire this acceptable oblation.*

**maḥām:** 39. **yāṭayājjanas:** on the accent of governing cds. see p. 455 b. **grṇaté:** dat. of pr. pt. of gr *sing*; accent, p. 458, 3. **jūṣṭam:** a pp. of juṣ *enjoy*, with shift of accent when used as an adj. meaning *welcome* (cp. p. 884). **juhota:** cp. note on 1 d.

ଏହା ବରଂ ଶୁଦ୍ଧ ସତ୍ୟ। ଏହା ପାମନୀୟ ନୁହେଁ।

६ मिचस्य चर्षणीधृतो  
✓ ऽवी देवस्य सानसि ।  
दुम्नं चिचथ्रवस्तमम् ॥

मिचस्थ । चर्षणिऽधृतः ।  
 द्रवः । देवस्थ । साजसि ।  
 बुद्धम् । चित्रश्रवऽतमम् ॥

6 Mitrāsya carṣanīdhṛto,  
āvo devāsya sānāsī,  
dyumnām citrāśravastamam.

*Of Mitra, the god who supports  
the folk, the favour brings gain,  
(his) wealth brings most brilliant <sup>उत्तम</sup> fame.*

**carṣaṇīdhṛtaḥ** : the Pada text restores the metrically lengthened short vowel of **carṣaṇi**. -dhṛtō 'vo : p. 465, 17, 3 ; cp. note on i. 1, 9 b. **citrāśravastamam** : see note on i. 1, 5 b.

७ अ॒भि यो म॑हि॒ना दि॒वं  
मि॒त्रो व॒भूव॑ स॒प्रथाः॑ ।  
अभि॑ अ॒वो॑भिः पृथि॒वीम् ॥

अभि । यः । म॒हि॒ना । दि॒वम् ।  
मि॒त्रः । व॒भू॒व । स॒ऽप्र॒थाः ।  
अभि । अ॒वः॒ऽभिः । पृ॒थि॒वीम् ॥

7 abhī yó mahinā́ dīvaṃ  
Mitro babhúva sapráthāḥ,  
abhī śrávobhiḥ prthivīm :

*Mitra the renowned, who is  
superior to heaven by his greatness,  
superior to earth by his glories: ५२१*

abhi bhū surpass takes the acc. mahinā for mahimnā: 90, 2.  
divam: acc. of dyū, 99, 5: cp. dyó, 102, 8. babhūva: the pf.



iii. 59, 9]

## BRĤASPATI

88

here is equivalent to a pr.; p. 342 a. In c babhúva must be supplied with the repeated prp.; cp. note on ii 83, 2. The cadence of c is irregular: - ॐ - instead of ॐ - ॐ -; cp. p. 438, 8 a.

८ मि॒त्राय॑ प॒ञ्च ये॒मिरे॑  
जना॑ अभिष्टि॒श्वसे॑ ।  
स दे॒वान्वि॒द्यान्वि॒मर्ति॑ ॥

मि॒त्राय॑ । प॒ञ्च । ये॒मिरे॑ ।  
जना॑ः । अभिष्टि॒श्वसे॑ ।  
सः । दे॒वान् । वि॒द्यान् । वि॒मर्ति॑ ॥

8 Mitráya páñca yemire  
jánā abhiṣṭiśavase:  
sá devān víśvān bibharti.

To Mitra, strong to help, the five peoples submit: he supports all the gods. आमन, साम्रिय,  
अ२५, २५६,  
नीच५ ।

páñca jánāḥ: the five peoples, here = all mankind. yemire: 3. pl. pf. Á. of yam (see p. 150, f. n. 1). bibharti: 3. s. pr. P. of bhr̥. víśvān: this is the regular word for all in the RV.: its place begins to be taken by sárva in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of c is trochaic instead of iambic (see p. 489 a).

९ मि॒त्रो दे॒वेष्वायु॑षु  
जना॑य वृ॒क्तव॑र्हिषे ।  
इष॑ इष्ट॒व्रता॑ अ॒कः ॥

मि॒त्रः । दे॒वेषु॑ । आ॒युषु॑ ।  
जना॑य । वृ॒क्तव॑र्हिषे ।  
इषः॑ । इष्ट॒व्रताः॑ । अ॒क॒रि॒त्यकः॑ ॥

यस्य मन्त्रेणं जुष्टायुषः  
इष्टव्रतवर्हिषे

9 Mitró, devēṣu āyúṣu,  
jánāya vṛktábarhiṣe  
iṣa iṣṭávratā akah̥.

Mitra, among gods and mortals,  
has provided food, according to the  
ordinances he desires, for the man  
whose sacrificial grass is spread.

iṣṭá-vratās: a Bv. agreeing with iṣas, food regulated by the ordinances which Mitra desires, i. e. to be eaten according to fixed rules.

## BRĤASPATI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Bráhmaṇas páti, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured



and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahmán priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as *maghávan bountiful* and *vajrín wielder of the bolt* he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Bṛhaspáti is a purely Indian deity. The double accent and the parallel name Bráhmaṇas páti indicate that the first member is the genitive of a noun bṛh, from the same root as bráhmaṇ, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which had already attained an independent character by the beginning of the Rígvédic period. As the divine brahmán priest he seems to have been the prototype of Brahmā, the chief of the later Hindu triad.

iv. 50. Indra is invoked with Bṛhaspati in 10 and 11.

Metre: Triṣṭubh; 10 Jagatī.

१ यस्तस्तम्ब सहसा वि जमो अन्तान् यः । तस्तम्ब । सहसा । वि । जमः । अन्तान् ।  
 बृहस्पतिस्त्रिषधस्थो रवेण । बृहस्पतिः । त्रिषधस्थः । रवेण ।  
 तं प्रतास ऋषयो दीधानाः तम् । प्रतासः । ऋषयः । दीधानाः ।  
 पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥ पुरः । विप्राः । दधिरे । मन्द्रजिह्वम् ॥

1 yás tastámbha sáhasā ví jmo  
 ántān

Bṛhaspátis triṣadhassthó ráveṇa,  
 tām prataśa ṛṣayo dídhīānāḥ  
 puró viprā dadhire mandráji-  
 hvam.

Bṛhaspati who occupying three  
 seats with roar has propped asunder  
 with might the ends of the earth,  
 him, the charming-tongued, the  
 ancient seers, the wise, pondering,  
 placed at their head.



**vi tastāmbha:** the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. **jmás:** gen. of **jmá** (07, 2). Pronounce **jmō antān** (p. 487 a 4). Cosmic actions like that expressed in a are ascribed to various deities. **Bṛhaspātis:** note that this cd. is not analysed in the Pada text, while its doublet **Brāhmaṇas pāti** is treated as two separate words. **triśadhasthás:** refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: *puróhitam Agnim náras triśadhasthé sám idhire men have kindled Agni as their domestic priest in his triple seat*; on the accent see p. 455, 10 ca. **rāveṇa:** referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vala; cp. 4 c and 5 b. **puró dadhire:** appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

२ धुनेतयः सुप्रकेतं मदन्तो

धुनइतयः । सुऽप्रकेतम् । मदन्तः ।

वृहस्यते अमि ये नसतस्ते ।

वृहस्यते । अमि । ये । नः । ततस्ते ।

पृषन्तं सुप्रमदम्भुर्वं

पृषन्तम् । सुप्रम् । अदम्भम् । ऊर्वम् ।

वृहस्यते रचतादस्य योनिम् ॥

वृहस्यते । रचतात् । अस्य । योनिम् ॥

2 dhunétayah supraketaṁ mād-  
anto

*Who with resounding gait, re-  
joicing, O Brhaspati, for us have  
attacked the conspicuous, variegated,  
extensive, uninjured herd : O Brhas-  
pati, protect its dwelling.*

Bṛhaspate, abhī yé nas tatasré  
pṛṣantam sṛprám ádabdhām  
ūrvām;

Bṛhaspate, rákṣatād asya yó-  
nim.

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not improbably the ancient priests, mentioned in 1 c, who with the aid of Brhaspati recaptured the cows confined in the stronghold of Vala. **māđantas:** being exhilarated with Soma. **tatasré:** 3. pl. pf. *Ā.* of *tams shake*. **pṛṣan-  
tam:** perhaps in allusion to the dappled cows contained in it. **supraketaṁ:** *easy to recognize*, i.e. by their lowing, cp. i. 62, 3,



*Bṛhaspati found the cows ; the heroes roared (vāvaśanta) with the ruddy kine. The fourth Pada is a prayer to Bṛhaspati to protect the recovered kine. Pada c is a Dvipadā hemistich : see p. 443 a. rāk-  
ṣatāt : 2. s. ipv. of rakṣ : on the accent see p. 467 A c.*

3 वृहस्यते या परमा परावद् वृहस्यते । या । परमा । परावत् ।  
अत आ त ऋतसृशो नि षेदुः । अतः । आ । ते । ऋतसृशः । नि । षेदुः ।  
तुभ्यं खाता अवता अद्रिदुग्धा तुभ्यम् । खाताः । अवताः । अद्रिदुग्धाः ।  
मध्वः स्रोतन्यमिती विरप्शम् ॥ मध्वः । स्रोतन्ति । अभितः । विरप्शम् ॥

8 Bṛhaspate, yā paramā parāvād, O Bṛhaspati, that which is the  
āta ā ta ṛtaspṛśo nī ṣeduh. farthest distance, from thence (com-  
tūbhyam khātā avatā ādridug- ing) those that cherish the rite  
dhā have seated themselves for thee.  
mādhvaḥ śrotanti abhito virap- For thee springs that have been  
śām. dug, pressed out with stones, drip  
superabundance of mead on all  
sides.

āta ā nī ṣeduh : cp. ii. 85, 10 c. ṛtaspṛśas : perhaps the gods ;  
or the ancient seers mentioned in 1 c and perhaps in 2 : they have  
come from the farthest distance and have seated themselves at the  
Soma libation offered to thee. khātās... ādridugdhās : two figures  
alluding to the streams of Soma, which flows in channels and is  
pounded with stones. mādhvas : on this form of the gen. see  
p. 81, f. n. 12.

४ वृहस्यतिः प्रथमं जायमानो वृहस्यतिः । प्रथमम् । जायमानः ।  
महो ज्योतिषः परमे व्योमन् । महः । ज्योतिषः । परमे । विऽव्योमन् ।  
सप्तऽआस्यः तुविऽजातः रवेण । सप्तऽआस्यः । तुविऽजातः । रवेण ।  
वि सप्तरश्मिरधमत्तमांसि ॥ वि । सप्तरश्मिः । अधमत् । तमांसि ॥

4 Bṛhaspātiḥ prathamam jāya- Bṛhaspati when first being born  
māno from the great light in the highest



mahó jyótiṣaḥ, paramé vioman, *heaven, seven-mouthed, high-born,*  
 saptáśyas tuviṣātó ráveṇa *with his roar, seven-rayed, blew*  
 vi saptáraśmir adhamat tám- *asunder the darkness.*

āṃsi.

mahás: abl. of máh, agreeing with jyótiṣas (cp. 201 A 1). The Sun is probably meant; cp. ii. 85, 10 c. saptáśyas in iv. 51, 4 is an epithet of Āngira (in iv. 40, 1 Bṛhaspati is Āngirásá); it is parallel to saptáraśmi, an epithet applied also once to Agni and once to Indra. ráveṇa: cp. 1 b and 5 b. ví adhamat: ipf. of dham. Agni and Sūrya are also said to dispel the darkness.

५ स सुष्टुमा स ऋक्कता गणेन

सः । सुऽस्तुमा । सः । ऋक्कता । गणेन ।

✓ वलं दुरोज फलिगं रवेण ।

वलम । दुरोज । फलिगम । रवेण ।

बृहस्पतिरुस्रिया हव्यसूदः

बृहस्पतिः । उस्रियाः । हव्यसूदः ।

कनिक्रदद्वावशतीरुदाजत ॥

कनिक्रदत् । वावशतीः । उत् । अजत् ॥

5 sá suṣṭúbhā, sá fkvatā gaṇéna  
 valám ruropa phaligám ráveṇa :  
 Bṛhaspátir usriyā havyasúdaḥ  
 kánikradad vávaśatīr úd ājat.

He with the well-praising, jubilant  
 throng burst open with roar the  
 enclosing cave: Bṛhaspati bellowing  
 drove out the lowing ruddy kine  
 that sweeten the oblation.

गणन २२५

gaṇéna: the Āngirases, who in i. 62, 8 are associated with Indra and Bṛhaspati in the finding of the cows: Bṛhaspátir bhinád ádrim, vidád gāḥ: sām usriyābhir vávaśanta náraḥ Bṛhaspati cleft the mountain, he found the cows; the heroes (= the Āngirases) roared with the ruddy kine. phaligám: the exact meaning of this word does not clearly appear from its four occurrences; but it must have a sense closely allied to *receptacle*: e.g. viii. 32, 25, yá udnāḥ phaligám bhinán, nyāk síndhūm avásṛjat who (Indra) cleft the receptacle of water (and) discharged the streams downwards; in three passages it is spoken of as being rent or pierced, and twice is associated with Vala; and in the Naighaṇṭuka it is given as a synonym of megha cloud. ráveṇa: with reference both to Bṛhaspati and the kine (cp. 5 d). havya-súdas: that is, with milk. kánikradat: intv. pr. pt. of krand; cp. 178, 3; 174 b. vávaśatī: intv. pr. pt. of vāś (cp. 174).



६ एवा पित्रे विश्वदेवाय वृष्णे  
यज्ञैर्विधेम नमसा हविर्भिः ।  
बृहस्यते सुप्रजा वीरवन्तो  
वयं स्वाम पतयो रयीणाम् ॥

एव । पित्रे । विश्वदेवाय । वृष्णे ।  
यज्ञैः । विधेम । नमसा । हविःभिः ।  
बृहस्यते । सुप्रजाः । वीरवन्तः ।  
वयम् । स्वाम् । पतयः । रयीणाम् ॥

6 evā pitrē viśvādevāya vṛṣṇe  
yajñāir vidhema, nāmasā, havir-  
bhiḥ.

Bṛhaspate, suprajā virāvanto  
vayāṁ siāma pātayo rayiṇām.

Then to the father that belongs  
to all the gods, the bull, we would  
offer worship with sacrifices, obei-  
sance, and oblations. O Bṛhaspati,  
with good offspring and heroes we  
would be lords of wealth.

evā: with final vowel metrically lengthened. The sense of the  
ppl. here is: *such being the case* (cp. 180). pitrē: Bṛhaspati. The  
term is applied to Agni, Indra, and other gods. virāvantas: that  
is, possessing warrior sons, cp. i. 1, 3 c. vayāṁ: this line occurs  
several times as the final Pāda of a hymn; cp. viii. 48, 13.

७ स इद्राजा प्रतिजन्यानि विश्वा  
शुष्मेण तस्मावमि वीर्येण ।  
बृहस्यति यः सुभृतं विमर्ति  
वल्लगूयति वन्दते पूर्वभाजम् ॥

सः । इत् । राजा । प्रतिजन्यानि । विश्वा ।  
शुष्मेण । तस्मै । अमि । वीर्येण ।  
बृहस्यतिम् । यः । सुभृतम् । विमर्ति ।  
वल्लगूयति । वन्दते । पूर्वभाजम् ॥

7 sā id rājā prátijanyāni viśvā  
śuṣmeṇa tasthāv abhī viriṇa,  
Bṛhaspātim yāḥ sūbhṛtaṁ bi-  
bhārti,  
valgūyāti, vāndate pūrvabhā-  
jam.

That king with his impulse and  
his heroism overcomes all hostile  
forces, who keeps Bṛhaspati well-  
nourished, honours him, and praises  
him as receiving the first (portion  
of the offering).

abhī: the prp., as often, here follows the vb. sūbhṛtaṁ bibhārti:  
lit. *cherishes him as well-cherished* (predicative). All three verbs  
depend on yās, though the last two, as beginning a Pāda and a  
sentence, would even otherwise be accented. valgūyāti: note that  
this denominative is treated as a cd. in the Pāda text (cp. 175 A 1).  
pūrvabhājam: predicative.



८ स इत्थेति सुधितं श्रीकसि स्वे सः इत् । चिति । सुधितः । श्रीकसि । स्वे ।  
 ब्रह्मा इत्तां पिन्वते विश्वदानीम् । तस्यै । इत्तां । पिन्वते । विश्वदानीम् ।  
 तस्यै विशः स्वयमेवा नमन्ते तस्यै । विशः । स्वयम् । एव । नमन्ते ।  
 यस्मिन्ब्रह्मा राजनि पूर्व एति ॥ यस्मिन् । ब्रह्मा । राजनि । पूर्वः । एति ॥

8 sā it kṣeti sūdhita śkasi své, That king dwells well-established  
 tasmā ilā pinvate viśvadānīm; in his own abode, to him the conse-  
 tasmai viśaḥ svayāṁ evā nam- crated food always yields abun-  
 ante, dant; to him his subjects bow down  
 yāsmiṁ brahmā rājani pūrva éti. of their own accord, with whom the  
 priest has precedence.

kṣeti: from 1. kṣi possess or dwell. sū-dhita: this form of the  
 pp. of dhā is still preserved as the last member of cds. (otherwise  
 hitā); the word is explained as su-hita in the AB. śkasi své:  
 cp. své dāme in i. 1, 8c. ilā: explained as food (annam) in AB.  
 viii. 26, 7, and as earth (bhūmi) by Sayana. yāsmiṁ rājani: the  
 loc. here = in the presence of whom, in whose case; the antecedent is  
 here put in the relative clause, while in 7a it accompanies the corr.  
 (sā id rājā). pūrva éti: with reference to this line the AB.  
 viii. 26, 9 remarks, purohitam evaitad āha thus one calls him a  
 Purohita; cp. also AB. viii. 1, 5: brahma khalu vai kṣatrāt  
 pūrvam the Brāhmaṇa certainly precedes the Kṣatriya.

९ अप्रतीतो जयति सं धनानि अप्रतिदतः । जयति । सम् । धनानि ।  
 प्रतिजन्यान्नुत या सजन्या । प्रतिजन्यानि । उत । या । सजन्या ।  
 अवस्ववे यो वरिवः कृणोति अवस्ववे । यः । वरिवः । कृणोति ।  
 ब्रह्मणे राजा तमवन्ति देवाः ॥ ब्रह्मणे । राजा । तम् । अवन्ति । देवाः ॥

9 āpratīto jayati saṁ dhānāni Unresisted he wins wealth both  
 pratijanyāni utā yā sājanyā. belonging to his adversaries and  
 avasyāve yō varivaḥ kṛṇōti to his own people. The king who  
 brahmāṇe rājā, tām avanti de- for the priest desiring (his) help  
 vāḥ. procures prosperity, him the gods  
 help.



After the statement in 7 that the king who honours Brhaspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Brhaspati, also prospers.

jayati sám: prp. after the vb. (p. 285 f). dhánāni: he wins wealth both abroad and at home. avasyáve—avanti: both words from the same root av: the gods help the king who helps the Brahman.

१० इन्द्रश्च सोमं पिबतं बृहस्पते  
ऽस्मिन्मन्त्रे मन्द्साना वृषण्वसू ।  
आ वां विशन्तिवन्दवः स्वाभुवो  
ऽस्मे रयिं सर्ववीरं नि यच्छतम् ॥

इन्द्रः । च । सोमम् । पिबतम् । बृहस्पते ।  
अस्मिन् । यज्ञे । मन्द्साना । वृषण्वसू इति  
वृषण्वसू ।  
आ । वाम् । विशन्तु । इन्द्रवः । सुऽआभुवः ।  
अस्मे इति । रयिम् । सर्व्वीरोरम् । नि ।  
यच्छतम् ॥

10 Índraś ca sómaṃ pibatam,  
Brhaspate,  
asmin yajñé mandasānā, vṛṣaṇ-  
vasū:  
ā vām viśantu índavaḥ suā-  
bhūvo;  
asmé rayiṃ sárva-vīraṃ ní yach-  
atam.

O Indra and Brhaspati, drink  
the Soma, rejoicing at this sacrifice,  
O ye of mighty wealth; let the  
invigorating drops enter you two;  
bestow on us riches accompanied  
altogether with sons.

Índraś ca: nom. for voc. (196 ca; cp. ca, p. 228, 1 and 1 a).  
pibatam: 2. du. ipv. of pā drink. mandasānā: ao. pt. of mand =  
mad. vṛṣaṇ-vasū: here vṛṣaṇ = mighty, great; Sūyana explains  
the word as if it were a governing cd. (189 A), the normal form of  
which would, however, be varṣaṇ-vasu (189 A 2; cp. p. 455 b).  
Note that in the Pada text the cd. is first marked as Pragṛhya with  
iti and then analysed; also that in the analysis the first member  
here appears not in its pause form vṛṣaṇ (65) but in its Sandhi form  
with ṇ as not final. rayiṃ sárva-vīraṃ: that is, wealth with  
offspring consisting of sons only: a frequent prayer (cp. i. 1, 3 c).  
yachatam: 2. ipv. pr. of yam. Here we have the intrusion of



a Jagatī stanza in a Tristubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Br̥haspati, as in the whole of the preceding hymn, iv. 49.

११ वृहस्पत इन्द्र वर्धतं नः

सचा सा वा सुमतिर्भूत्वस्मे ।

अविष्टं धियो जिगृतं पुरंधीर

जजस्तमर्यो वनुषामरांतीः ॥

वृहस्पते । इन्द्र । वर्धतम् । नः ।

सचा । सा । वाम् । सुसमतिः । भूतु । अस्मी

इति ।

अविष्टम् । धियः । जिगृतम् । पुरंमधीः ।

जजस्तम् । अर्यः । वनुषाम् । अरांतीः ॥

11 Br̥haspata, Ind<sup>a</sup>ra, vārdhatam  
naḥ;

sācā sā vām sumatīr bhūtu  
asmé.

aviṣṭām dhiyo; jigṛtām pūram-  
dhīr;

jajastām aryó vanuṣām ārātīḥ.

O Br̥haspati and Indra, cause  
us to prosper; let that benevolence  
of yours be with us. Favour (our)  
prayers; arouse rewards; weaken  
the hostilities of foe and rivals.

Br̥haspata Indra: contrary to the general rule the second voc. is here unaccented (p. 465, 18 a); this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Br̥haspatī. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmé: loc. with sācā (177, 5) and (as in 10 d) Pragṛhya (26 c). aviṣṭām: 2. s. du. ipv. of the iṣ ao. of av favour (145, 5). jigṛtām: 2. du. red. ao. of gr waken; accented because beginning a new sentence (p. 467 b). dhiyas... pūramdhīs: these words often appear side by side and in contrast: the former then meaning prayers for gifts, the latter the bestowal (dhi from dhā bestow) of plenty (pūram an acc.; cp. the Pada-pāṭha). pūramdhīs here is also opposed to ārātīs (lit. lack of liberality) in d. jajastām: 2. du. ipv. pf. of jas. aryás: gen. of ari (99, 3); cp. note on ii. 12, 4. The genitives aryás and vanuṣām are co-ordinate and dependent on ārātīs; this appears from various parallel passages, as aryó ārātīḥ hostilities of the foe (vi. 16, 27);



*aghāny aryó, vanúṣām árātayah evil deeds of the foe, hostilities of rivals (vii. 83, 5); abhítim aryó, vanúṣām ásvāmsi the onset of the foe, the might of rivals (vii. 21, 9 d). 11 a = vii. 97, 9 d.*

## UṢÁS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully. She awakens every living being to motion. When Uṣas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uṣas is closely associated with the Sun. She has opened paths for Sūrya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Sūrya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (uṣāsā-náktā and náktosāsā). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uṣas is often associated with Agni, who is sometimes called her lover. Uṣas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Ásvins (vii. 71). When the Ásvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.



Uṣas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (*maghóni*).

The name of Uṣas is derived from the root *vas*, to shine, forms of which are often used with reference to her in the hymns in which she is invoked.

## iv. 51. Metre : Triṣṭubh.

१ इदमु त्यतुतमं पुरसाज इदम् । ऊ इति । त्यत । पुस्तमम् । पुर-  
ज्योतिस्तमसो वयुनावदस्थात् । स्तात् ।  
नूनं दिवो दुहितरो विभातीरु ज्योतिः । तमसः । वयुनवत् । अस्थात् ।  
गातुं कृणवन्तुषसो जनाय ॥ नूनम् । दिवः । दुहितरः । विभातीः ।  
गातुम् । कृणवन् । उषसः । जनाय ॥

1 idám u tyát purutámam purás-  
tāj

jyótis tāmaso vayúnāvad asthāt.  
nūnám divó duhitáro vibhātīr  
gātūm kṛṇavann Uṣáso jánāya.

*This familiar, most frequent light  
in the east, with clearness has stood  
(forth) from the darkness. Now  
may the Dawns, the daughters of  
the sky, shining afar, make a path  
for man.*

adverb  
ह्य

tyád: see p. 297, 5. purutámam: because appearing every morning; hence Uṣásas the Dawns in d. tāmāsas: abl. dependent on asthāt = úd asthāt. The word vayúna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as *mārga road*, *prajñāna cognition*, and *kānti beauty*. Pischel favours the first of these. Sayana here explains vayúnāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gātūm in d. nūnám: note that in the RV. this word always means *now*. divó duhitáras: from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gātūm: cp. vi. 64, 1: 'she makes all fair paths easy to traverse'. kṛṇavan: 3. pl. sb.; explained by Sayana as 3. pl. ipf. ind., akurvan.



२ अस्तुर चित्रा उषसः पुरस्तान्  
मिता इव स्वरवोऽध्वरेषु ।

यू व्रजस्य तमसो द्वारो-

हन्तीरव्रज्जुचयः पावकाः ॥

अस्तुः । ऊं इति । चित्राः । उषसः । पुर-  
स्तात् ।

मिताः इव । स्वरवः । अध्वरेषु ।

वि । ऊं इति । व्रजस्य । तमसः । द्वारा ।

उहन्तीः । अव्रज् । जुचयः । पावकाः ॥

2 āsthur u citrā Uṣāsaḥ purástān,  
mitā iva sváravō adhvarēṣu.  
vī ū vrajāsya tāmaso dvārā  
uchántīr avrañ chúcayaḥ pa-  
vākāḥ.

The brilliant Dawns have stood  
in the east, like posts set up at  
sacrifices. Shining they have un-  
closed the two doors of the pen of  
darkness, bright and purifying.

Uṣāsaḥ : that is, each of the preceding Dawns and the present one.  
mitās : pp. of mi *fix*. sváravas : that is, shining with contentment ;  
cp. i. 92, 5 : svárūṃ ná péso vidátheṣu āñjañ, citrām divó  
duhitā bhānūm asret the daughter of heaven has spread her brilliant  
beam, like one who at divine worship anoints the post, the ornament  
(of the sacrifice). Note that u in c is lengthened though followed by  
two consonants (p. 437 a 3). vrajāsya : a simile with iva omitted ;  
cp. i. 92, 4 ; gāvo ná vrajām vī Uṣā āvar tāmāḥ Dawn has unclosed  
the darkness as the cows their stall. dvārā : the two folds of the door,  
the dual of dvār often being used thus. vī : to be taken with  
avran, 3. pl. root ao. of vṛ cover. uchántis : pr. pt. of 1. vas shine.  
śúcāyaḥ pāvakāḥ : these two adjectives very often appear in juxta-  
position. On the pronunciation of pāvakā see p. 437 a.

धीतः  
injunctive  
indicative

३ उहन्तीरव चितयन्त भोजान्  
राधोदेयायोषसो मघोनीः ।  
अचिचे अन्नः पुण्यः ससन्त-  
वुध्यमानास्तमसो विमंथे ॥

उहन्तीः । अद्य । चितयन्त । भोजान् ।  
राधोऽदेयाय । उषसः । मघोनीः ।  
अचिचे । अन्नरिति । पुण्यः । ससन्तु ।  
अवुध्यमानाः । तमसः । विमंथे ॥

3 uchántīr adyā citayanta bhojān  
rādhodéyāya Uṣāso maghónīḥ.

Shining to-day may the bounteous  
Dawns stimulate the liberal to the



acitré antáh paṇáyah sasantu, *giving of wealth. In obscurity let*  
 śoudhyamānās tāmaso vīma- *the niggards sleep, unawakening in*  
 dhye. *the midst of darkness.*

citayanta : 8. pl. Ā. inj. ; explained by Sayana as an indicative :  
 prajñāpayanti *they instruct.*

४ कुवित्स देवीः सनयो नवी वा कुवित् । सः । देवीः । सनयः । नवः । वा ।  
 यामी बभूयादुषसो वो अय । यामः । बभूयात् । उषसः । वः । अय ।  
 येना नवगवे अङ्गिरे दशगवे येन । नवङ्गवे । अङ्गिरे । दशङ्गवे ।  
 सप्तस्यै रेवती रेवदूष ॥ सप्तस्यै । रेवतीः । रेवत् । ऊष ॥

kuvit sá, devīḥ, sanáyo návo vā *Should this be an old course or*  
 yāmo babbhūyád, Uṣaso, vō *a new for you to-day, O divine*  
 adyá : *Dawns : (is it that) by which ye*  
 yēnā Návagve, Āṅgire, Dásagve *have shone wealth, ye wealthy ones,*  
 sáptāśye, revatī, revád ūśá ? *upon Navagva, Āṅgira, and Da-*  
 śagva *the seven-mouthed?*

babbhūyát : op. pf. of bhū, accented on account of kuvít (cp. notes on ii. 85, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Āṅgiras, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Paṇis and by Vala. The allusion in saptāśye is uncertain ; in iv. 50, 4 it is an epithet of Bṛhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be : bring us wealth to-day as ye did to Navagva, Āṅgiras, Daśagva and Bṛhaspati. revatī revát : these words are found connected in other passages also. ūśá : 2. pl. pf. act. of 1. vas *shine.*

५ यूयं हि देवीर्ऋतुयुग्मिरश्नैः यूयम् । हि । देवीः । ऋतुयुग्मिः । अश्नैः ।  
 परिप्रयाथ सुवँनानि सुवः । परिऽप्रयाथ । सुवँनानि । सुवः ।  
 प्रबोधयन्तीषसः ससन्तं प्रबोधयन्तीः । उषसः । ससन्तम् ।  
 द्विपाचतुष्पाचरथाय जीवम् ॥ द्विऽपात् । चतुऽपात् । चरथाय । जीवम् ॥



5 yūyām hí, devīr, ṛtayúgbhir  
 ásvaiḥ  
 pariprayāthá bhúvanāni sa-  
 dyáḥ,  
 prabodháyantīr, Uṣasaḥ, sasán-  
 tam,  
 dvipāc cátuṣpāc caráthāya jī-  
 vām.

*For you, O goddesses, with your  
 steeds yoked in due time, proceed  
 around the worlds in one day,  
 awakening, O Dawns, him who  
 sleeps, the two-footed and the four-  
 footed living world, to motion.*

pariprayāthá: accented owing to hí; on the accentuation of verbal prepositions see p. 469 B a. prabodháyantī: cp. i. 92, 9, víśvam jīvām caráse bodháyantī *wakening every living soul to move.* cátuṣpād: note that catúr when accented as first member of a cd. shifts its accent to the first syllable. This word, dvipād and jívām are all neuter.

इ क्व खिदासां कतमा पुराणी  
 यया विधानां विदधुर्ऋभूणाम् ।  
 शुभं यच्छुभा उषसश्चरन्ति  
 न वि ज्ञायन्ते सदृशीरजुर्याः ।

क्व । खित् । आसाम् । कतमा । पुराणी ।  
 यया । विधानां । विदधुः । ऋभूणाम् ।  
 शुभम् । यत् । शुभाः । उषसः । चरन्ति ।  
 न । वि । ज्ञायन्ते । सदृशीः । अजुर्याः ॥

6 kúa svíd āsām katamā purāṇī  
 yáyā vidhānā vidadhúr ṛbhū-  
 ṇām ?  
 śúbham yáo chubhrá Uṣásaś  
 cáranti,  
 ná ví jñāyante sadṛśīr ajuryáḥ.

*Where, pray, and which ancient  
 one of them (was it) at which they  
 (the gods) imposed the tasks of the  
 Ṛbhūś. When the beaming dawns  
 proceed on their shining course, they  
 are not distinguished, alike, unaging.*

āsām: of the dawns. yáyā: in a temporal sense = at whose time. vidadhúr: *they*, the gods, *enjoined*: this probably refers to the most distinctive feat of the Ṛbhūś, that of making one bowl into four; cp. i. 161, 2: ékaṁ camasām catúraḥ kṛnotana, tád vo devā abruvan 'make the one bowl four', that the gods said to you; that was one of their vidhānā tasks. śúbham: cognate acc. ná ví jñāyante: they are always the same; cp. i. 92, 10, púnaḥ-punar jñāyamānā purāṇī samānām vārṇam abhí śúbhamānā *being*



born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

० ता घा ता भद्रा उषसः पुरासुर ताः । घ । ताः । भद्राः । उषसः । पुरा ।

अभिष्टिद्युम्ना ऋतजातसत्याः । आसुः ।

यास्तीजानः शशमान उक्थैः अभिष्टिद्युम्नाः । ऋतजातसत्याः ।

सुवच्छंसद्रविणं सब आप । यासु । ईजानः । शशमानः । उक्थैः ।

सुवन् । शंसन् । द्रविणम् । सबः । आप ॥

7 tā ghā tā bhadra Uṣāsah purāsur,

abhiṣṭidyumnā rtājātasatyāḥ;

yāsu ijānāḥ śāsamānā ukthāḥ

stuvāñ, chāmsan, drāviṇam sadya āpa.

Those indeed, those Dawns have formerly been auspicious, splendid in help, punctually true; at which the strenuous sacrificer with recitations praising, chanting, has at once obtained wealth.

On purā with pf. see 213 A. ijānās : pf. pt. Ā. of yaj sacrifice. śāsamānā : pf. pt. Ā. of śam labour. stuvāñ chāmsan = stuvān + śāmsan (40, 1). The general meaning of the stanza is: former dawns have brought blessings to the sacrificer; may they do so now.

८ ता आ चरन्ति समना पुरस्तात् ताः । आ । चरन्ति । समना । पुरस्तात् ।

समानतः समना पप्रथानाः । समानतः । समना । पप्रथानाः ।

ऋतस्य देवीः सदसो बुधानां ऋतस्य । देवीः । सदसः । बुधानाः ।

गवां न सर्गा उपसो जरन्ते ॥ गवाम् । न । सर्गाः । उषसः । जरन्ते ॥

8 tā ā caranti samanā purastāt, samānātaḥ samanā paprathānāḥ.

rtāsya devīḥ sādaso budhānā, gāvām nā sārgā, Uṣāso jarante.

They approach equally in the east, spreading themselves equally from the same place. The goddesses waking from the seat of order, like herds of kine let loose, the Dawns are active.



samanā: always in the same way. samānatās; cp. i. 124, 3: prajānatī iva, ná díso mināti *as one who knows (thé way). she loses not her direction.* ṛtāsya sādasaḥ: abl. dependent on budhānāḥ (cp. 10); cp. i. 124, 3; ṛtāsya pānthām ānv eti sādhu *she follows straight the path of order.* budhānās: ao. pt., *awaking* (intr.), not = bodhayantyas *wakening* (trans.) according to Sayana; when Ā. and without an object, budh is intr.; cp. ābodhi *has awoke*, said of Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). gāvām ná sárgāḥ: cp. iv. 52, 5, prāti bhadrá adṛkṣata gāvām sárgā ná raśmáyaḥ *the auspicious rays (of dawn) have appeared like kine let loose.* jarante: *are awake = are active, are on the move* (cp. ā caranti in a and 9 a, b); *are praised* (stūyante) according to Sayana.

९ ता इत्वेव समना समानीरु ताः । इत् । जु । एव । समना । समानीः ।  
 अमीतवर्णा उषसश्चरन्ति । अमीतवर्णाः । उषसः । चरन्ति ।  
 गूहन्तीरभ्वमसितं रुशभिः गूहन्तीः । अभ्वम् । असितम् । रुशतमिः ।  
 शुक्रास्तनुभिः शुचयो रुचानाः ॥ शुक्राः । तनुभिः । शुचयः । रुचानाः ॥

9 tā in nú evā samanā samānīr, Those Dawns even now equally  
 āmitavarṇā Uṣasāś caranti. the same, of unchanged colour,  
 gūhantīrābhvam āsitam, rūśad- move on; concealing the black  
 bhiḥ monster, bright with gleaming  
 śukrās tanúbhiḥ, śucayo, ruc- forms, brilliant, beaming.  
 ānāḥ.

On the accentuation of nv evā see p. 450, 2b. ābhvam: cp. i. 92, 5, bādhatē kṛṣṇām ābhvam *she drives away the black monster* (of night). rūśabhis: m. form irregularly agreeing with the f. tanúbhis. Note that the Pada text does not separate the endings bhyām, bhis, bhyas, su from f. stems in long vowels, nor of m. stems in a because the pure stem in these cases appears in an altered form, e. g. priyēbhis, but pitṛbhis.

१० रुचिं दिवो दुहितरो विमातीः रुचिम् । दिवः । दुहितरः । विमातीः ।  
 प्रजावन्तं यक्तास्मासु देवीः । प्रजावन्तम् । यक्त । अस्मासु । देवीः ।



iv. 51, 11]

UṢAS

99

सोनादा वः प्रतिबुध्यमानाः

सुवीर्यस्य पतयः स्वाम् ॥

सोनात् । आ । वः । प्रतिबुध्यमानाः ।

सुवीर्यस्य । पतयः । स्वाम् ॥

10 rayīm, divo duhitaro, vibhātīḥ  
prajāvantam yachatāsmāsu, de-  
viḥ.

sionād ā vaḥ pratibūdyamānāḥ,  
suvīriasya pātayaḥ siāma.

O daughters of Heaven, do ye  
shining forth bestow on us, god-  
desses, wealth accompanied by off-  
spring. Awaking from our soft  
couch towards you, we would be  
lords of a host of strong sons.

yachata: pr. ipv. of yam, here construed with the loc.; the  
usual case is the dat. (200 A 1). pratibūdyamānās: with ā and  
abl., cp. budhānā with abl. in 8 c.

११ तद्वो दिवो दुहितरो विमातीरु

उपं ब्रुव उपसो यज्ञकैतुः ।

वयं स्वाम यशसो जनेषु

तद्यौसं धत्तां पृथिवी च देवी ॥

तत् । वः । दिवः । दुहितरुः । विमातीः ।

उपं । ब्रुवे । उपसः । यज्ञकैतुः ।

वयम् । स्वाम् । यशसः । जनेषु ।

तत् । द्यौः । च । धत्ताम् । पृथिवी । च ।

देवी ॥

11 tād vo, divo duhitaro, vibhātīr

ūpa bruva, Uṣaso, yajñāketuḥ :

vayām siāma yaśāso jāneṣu ;

tād Dyāus ca dhattām Pṛthivī

ca devī.

For that I whose banner is the  
sacrifice, O daughters of Heaven,  
implore you that shine forth, O  
Dawns: we would be famous among  
men; let Heaven and the goddess  
Earth grant that.

vibhātīr: to be taken with vas. ūpa bruve: with two acc.  
(p. 304, 2). yajñāketuḥ: the singer thus describes himself; in  
i. 118, 19 the Dawn is called yajñāsya ketuḥ the signal of the  
sacrifice. yaśāso (accent, p. 453, 9 A a) jāneṣu: this phrase fre-  
quently occurs in prayers. vayām: the poet having in b spoken  
in the sing. on his own behalf, now changes, as often, to the pl., so  
as to include the others who are present. dhattām: 3. du. of dhā,  
accented, though not beginning a sentence, because of ca . . . ca  
(see p. 468 β).



## AGNI

See Introduction to i. 1 on the nature of Agni.

v. 11. Metre : Jagatī.

१ जनस्य गोपा अजनिष्ट जागृविर् जनस्य । गोपाः । अजनिष्ट । जागृविः ।  
 अग्निः सुदक्षः सुविताय नव्यसे । अग्निः । सुदक्षः । सुविताय । नव्यसे ।  
 घृतप्रतीको बृहता दिविस्सृशां घृतऽप्रतीकः । बृहता । दिविस्सृशां ।  
 द्युमदि भाति भरतेभ्यः शुचिः ॥ द्युमत् । वि । भाति । भरतेभ्यः । शुचिः ॥

1 Jánasya gopā ajanīṣṭa jāgrvir Guardian of the people, watchful,  
 Agnīḥ sudákṣaḥ suvitāya ná- most skilful, Agni has been born  
 vyase. for renewed welfare. Butter-faced,  
 ghr̥tāpratīko bṛhatā divispṛśā bright, he shines forth brilliantly  
 dyumád ví bhāti bharatébhyaḥ for the Bharatas with lofty, heaven-  
 śúciḥ. touching (flame).

gopās : 97, 2. ajanīṣṭa : iṣ ao. of jan generatc. su-dákṣas :  
 a Bv. (p. 455 ca). suvitāya : final dat. (p. 314, B 2). návyase :  
 dat. of cpv. of náva new. ghr̥tā-pratīkas : cp. yāsya prátīkam  
 āhutam ghr̥tēna whose face is sprinkled with butter (vii. 8, 1) as an  
 analysis of the cd. bṛhatā : supply téjasā. bharatébhyas : for  
 the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer  
 belongs.

२ यज्ञस्य केतुं प्रथमं पुरोहितम् यज्ञस्य । केतुम् । प्रथमम् । पुरःहितम् ।  
 अग्निं नरस्त्रिषधस्थे समीधिरे । अग्निम् । नरः । त्रिऽसधस्थे । सम । इंधिरे ।  
 इन्द्रेण देवैः सरथं स बर्हिषि इन्द्रेण । देवैः । सरथम् । सः । बर्हिषि ।  
 सीदति होता यजथाय सुक्रतुः ॥ सीदति । नि । होता । यजथाय । सुऽक्रतुः ॥

2 yajñāsya ketúm, prathamám As banner of sacrifice, as first  
 puróhitam, domestic priest, men have kindled  
 Agnīm náras, triṣadhassthé sám Agni in the threefold abode. (Com-  
 idhire. ing) on the same car with Indra



Índreṇa deváih sarátham sá and the gods may that most wise  
 barhiṣi Invoker sit down on the sacrificial  
 sídan ní hótā yajāthāya su- grass for sacrifice.  
 krātuḥ.

ketúm: in apposition to Agním, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótāram . . . dhūmáketum . . . yajñānām ketúm the Invoker, the smoke-bannered banner of sacrifices; cp. 3 d. prathamám: first-appointed in order of time. puróhitam: see i. 1, 1. náras: N. pl. of nṛ (p. 91). tri-śadhasthé: on the three sacrificial altars; Sandhi 67 b. sám idhire: pf. of idh kindle; have kindled and still kindle (cp. p. 342 a). saráthara: adv. governing Índreṇa and deváis (cp. p. 309, 2). sídan ní: the ipf. expresses that he sat down in the past when he became Purohita; the prp. as often follows the verb (p. 468, 20). yajāthāya: final dat. (p. 314, B 2).

३ असंसृष्टो जायसे मा॒त्रोः सु॒चिर्  
 म॒न्द्रः क॒विर्द॒तिष्ठो वि॒वस्व॑तः । म॒न्द्रः । क॒विः । उ॒त् । अ॒तिष्ठः । वि॒वस्व॑तः ।  
 घृ॒तेन॑ त्वाव॒र्धय॑न्म आ॒हुत॑ घृ॒तेन॑ । त्वा॒ । अ॒व॒र्धय॑न् । अ॒ग्ने । आ॒हुत॑ ।  
 धू॒मसे॑ के॒तुर्भ॒वद्वि॒वि श्रि॑तः ॥ धू॒मः । ते॒ । के॒तुः । अ॒भ॒वत् । दि॒वि । श्रि॑तः ॥

3 ásammrṣṭo jāyase māt<sup>a</sup>róh śúcir. Uncleansed thou art born bright  
 mandráḥ kavir úd atisṭho Vi- from thy two parents. Thou didst  
 vāsvataḥ arise as the gladdening sage of  
 ghr̥tēna tvāvardhayann, Agna Vivasvat. With butter they  
 āhuta, strengthened thee, O Agni, in whom  
 dhūmās te ketúr abhavad divi the offering is poured. Smoke be-  
 śritáḥ. came thy banner that reached to  
 the sky.

ásam-mrṣtas: pp. of mrj wipe, opposed to śúcis, though un-  
 cleansed, yet bright. mātros: abl. du.: the two fire-sticks, from  
 which Agni is produced by friction. úd atisṭhas: 3. s. ipf. of sthā  
 stand. Vivāsvatas: gen. dependent on kavis; the sage (a common  
 designation of Agni) of Vivasvat, the first sacrificer tvā: the



caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. *avardhayan* : that is, made the fire burn up with the ghee poured into it ; explained by *ā-huta*. *dhūmās*, &c. : affords an analysis of Agni's epithet *dhūmāketu* (cp. note on 2a). *divi* : loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 345, B).

४ अग्निं यज्ञस्य वेतु साधुया- अग्निः । नः । यज्ञस्य । वेतु । साधुया ।  
 मिं नरो वि भरन्ते गृहेगृहे । अग्निम् । नरः । वि । भरन्ते । गृहेऽगृहे ।  
 अग्निर्दूतो अभवच्चवार्हणो अग्निः । दूतः । अभवत् । हव्यऽवार्हणः ।  
 ऽमिं वृणाणा वृणते कविक्रतुम् ॥ अग्निम् । वृणाणाः । वृणते । कविऽक्रतुम् ॥

4 Agnir no yajñām ūpa vetu *Let Agni come straightway to*  
 sādhuṣā. *our sacrifice. Men carry Agni*  
 Agnim nāro vī bharante gr̥hé- *hither and thither in every house.*  
 gr̥he. *Agni became the messenger, the*  
 Agnir dūtó abhavad dhavya- *carrier of oblations. In choosing*  
 vāhano. *Agni they choose one who has the*  
 Agnim vṛṇānā vṛṇate kavikra- *wisdom of a seer.*  
 tum.

vetu : 3. s. ipv. of *vī*. bharante : see note on *bhr*, ii. 33, 10a.  
 gr̥hé-gr̥he : 189 Ca. dūtās : Agni is characteristically a messenger  
 as an intermediary between heaven and earth. dhavyavāhanas :  
 Sandhi, 54. vṛṇānās : pr. pt. A. of 2. *vṛ*, choosing Agni as their  
 priest. vṛṇate : 3. pl. pr. *Ā* of 2 *vṛ*.

५ तुभ्येदमग्निं मधुमत्तमं वचस- तुभ्यः । इदम् । अग्निं । मधुमत्तमम् । वचः ।  
 तुभ्यं मनीषा इयमस्तु शं हृदे । तुभ्यम् । मनीषा । इयम् । अस्तु । शम् । हृदे ।  
 त्वां गिरः सिन्धुमिवावनीर्मेहीर- त्वाम् । गिरः । सिन्धुम् । इव । अवनीः ।  
 आ पृणन्ति शर्वसा वर्धयन्ति च ॥ गहीः ।  
 आ । पृणन्ति । शर्वसा । वर्धयन्ति । च ॥



5 túbhyedám, Agne, mádhumat-  
 tamam vácas,  
 túbhyam manīṣā iyám astu śám  
 hṛdé.  
 tuám girāḥ, síndhum ivāvānīr  
 mahīr,  
 á prṇantiśávasā, vardháyanti ca.

*For thee, O Agni, let this most  
 honied speech, for thee this prayer  
 be a comfort to thy heart. The  
 songs fill thee, as the great rivers  
 the Indus, with power, and  
 strengthen thee.*

túbhya: this form of the dat. of tvám occurs about a dozen times in the Samhitā text beside the much commoner túbhyam (as in b); it occurs only before vowels with which it is always contracted, having only once (v. 30, 6) to be read with hiatus. manīṣā iyám: in this and two other passages of the RV. the ā of manīṣā is not contracted in the Samhitā text, because it precedes the caesura. śám: in apposition, as a delight or comfort. síndhum iva: this simile occurs elsewhere also; thus índram ukthāni vāvṛdhuḥ, samudrām iva síndhavaḥ the hymns strengthen Indra as the rivers the sea. 'á prṇanti: from pṛ fill. śávasā: because hymns, like oblations, are thought to give the gods strength. vardháyanti: cs. of vṛdh grow; accent, p. 466, 19 a.

६ त्वामग्ने अङ्गिरसो गुहा हितम् त्वाम् । अग्ने । अङ्गिरसः । गुहा । हितम् ।  
 अन्वविन्दन्त्रिधियाणं वर्नेवने । अन् । अन्विन्दन् । त्रिधियाणम् । वर्नेवने ।  
 स ज'यसे मध्यमानः सहो महत् सः । जायसे । मध्यमानः । सहः । महत् ।  
 त्वामाङ्गः सहसस्युचमङ्गिरः ॥ त्वाम् । आङ्गः । सहसः । पुचम् । अङ्गिरः ॥

6 tuám, Agne, Ángiraso gúhā  
 hitám  
 ánv avindañ ohiśriyāṇām váne-  
 vane.  
 sá jáyase mathyámānaḥ sáho  
 mahát:  
 tuám āhuḥ sáhasas putráṁ,  
 Ángiraḥ.

*Thee, O Agni, the Ángirases  
 discovered hidden, abiding in every  
 wood. Thus thou art born, when  
 rubbed with mighty strength: they  
 call thee the son of strength, O  
 Ángiras.*



**Āṅgirasas**: an ancient priestly family (cp. x. 14, 8-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). *gūhā hitām* placed (pp. of dhā) in hiding, concealed, explained by *śisriyānām vāne*; having betaken himself (pf. pt. of śri) to, resting in, all wood. *ānv avindan*: they found him out as a means of sacrifice; Sandhi, 40. *vāne-vane*: 189 C a. *sá*: as such = as found in wood (cp. p. 294 b). *mathyāmānas*: pr. pt. ps. of math *stir*, being produced by the friction of the kindling sticks. *sáho mahát*: cognate acc. = with mighty strength (cp. *sáhasā yó mathitó jāyate nṛbhiḥ* he who when rubbed by men with strength is born, vi. 48, 5); this being an explanation of why he is called *sáhasas putrām* son of strength: this, or *sáhasaḥ sūnúḥ*, is a frequent epithet of Agni; Sandhi, 48, 2a. **Āṅgiras**: see note on a.

## PARJANYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means 'rain-cloud' in the literal sense; but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin; he sheds rain-water as our divine (*ásura*) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of *Dyaus*.

v. 88. Metre: 1. 5-8. 10. *Tristubh*; 2-4. *Jagatī*; 9. *Anuṣṭubh*.

१ चक्षो वद त्वसं गीर्मिरामिः	अक्षं । वद । त्वसम् । गीःमिः । अमिः ।
सुहि पर्जन्यं नमसा विवास ।	सुहि । पर्जन्यम् । नमसा । आ । विवास ।
वनिक्कदवृषभो जीरदानू	वनिक्कदत् । वृषभः । जीरदानुः ।
रेतो दधात्योषधीषु गर्भम् ॥	रेतः । दधाति । ओषधीषु । गर्भम् ॥



1 áchā vada tavāsam gīrbhīr  
 ābhīh;  
 stuhi Parjanyaṃ; nāmasā vi-  
 vāsa.  
 kánikradat vṛṣabhó jīrádānū  
 réto dadhāti ósadhīṣu gárbbham.

*Invoke the mighty one with these  
 songs; praise Parjanya; seek to  
 win him with obeisance. Bellowing,  
 the bull of quickening gifts places  
 seed in the plants as a germ.*

áchā: with final vowel metrically lengthened in the second syllable of the Pāda. vada: the poet addresses himself. vivāsa: ds. of van *win*. kánikradat: see iv. 50, 5 d. vṛṣabhás: Parjanya. jīrádānū: Sandhi, 47; his quickening gift is rain = rétas in d. gárbbham: as apposition to rétas, Parjanya quickens the growth of plants with rain.

२ वि वृचान् हन्त्युत हन्ति रचसो वि। वृचान्। हन्ति। उत। हन्ति। रचसः।  
 विश्वं विमायुः सुर्वनं महावधात्। विश्वम्। विमायुः। सुर्वनम्। महावधात्।  
 उतानागा ईषते वृष्णावतो उत। अनागाः। ईषते। वृष्णावतः।  
 यत्पर्जन्यः सूनयन् हन्ति दुष्कृतः ॥ यत्। पर्जन्यः। सूनयन्। हन्ति। दुःकृतः ॥

2 vi vṛkṣān hanti utá hanti ra-  
 kṣáso:  
 víśvaṃ bibhāya bhúvanam ma-  
 hávadhāt.  
 utānāgā īṣate vṛṣṇiāvato,  
 yát Parjanyaḥ stanāyan hanti  
 duṣkṛtāḥ.

*He shatters the trees and he  
 smites the demons: the whole world  
 fears him of the mighty iceapon.  
 Even the sinless man flees before  
 the mighty one, when Parjanya  
 thundering smites the evil-doers.*

bibhāya: pf. of bhī = pr. (p. 342 a). mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇyāvatas: Parjanya; abl. with verbs of fearing (p. 316 b). ānāgās: with irr. accentuation of the privative an- in a Bv. (p. 455 ca and f. n. 2). This word is here contrasted with duṣkṛtas; hence the utá before it has the force of *even*. On the internal Sandhi of duṣkṛt see 43, 2 a.

३ रथीव कश्याद्यौ अभिचिपत्  
 आविर्दूतान्कथुते वर्यौ ३ अहं।

रथीइव। कश्या। अद्यान्। अभिऽ  
 चिपत्।



दूरात्सिंहस्य सुनथा उदीरते  
यत्पर्जन्यः ह्यगुते वर्ध्मं नमः ॥

आविः । दूतान् । ह्यगुते । वर्ध्मं । अहं ।  
दूरात् । सिंहस्य । सुनथाः । उत् । ईरते ।  
यत् । पर्जन्यः । ह्यगुते । वर्ध्मं । नमः ॥

3 rathī iva kāsāyāśvām abhikṣi-  
pānn,  
āvīr dūtān kṛṇute varṣiām āha.  
dūrāt simhāsya stanāthā ūd  
irate,  
yāt Parjānyaḥ kṛṇutē varṣiām  
nābhaḥ.

Like a charioteer lashing his  
horses with a whip he makes mani-  
fest his messengers of rain. From  
afar arise the thunders of the lion,  
when Parjanya makes rainy the  
sky.

rathī: N. of rathin, much less common than rathī, N. rathīs. The contraction rathīva also occurs in x. 51, 6; rathīr iva is much commoner and would have been metrically better here. dūtān: the clouds. simhāsya stanāthāḥ: condensed for 'the thunders of Parjanya like the roars of a lion. varṣyām: predicative acc.; on the accent of this form and of varṣyān in b, see p. 450, 2b. kṛṇutē: note that kṛ follows the fifth class in the RV., kṛṇóti, &c.; karóti does not appear till the AV., cp. p. 145, 4.

३ प्र वाता वान्ति पतयन्ति विद्युत्  
उदोषधीर्जिहते पिन्वते स्वः ।  
इरा विश्वस्यै भुवनाय जायते  
यत्पर्जन्यः पृथिवीं रेतसावन्ति ॥

प्र । वाताः । वान्ति । पतयन्ति । विद्युतः ।  
उत् । ओषधीः । जिहते । पिन्वते । स्वः ।  
रिति स्वः ।  
इरा । विश्वस्यै । भुवनाय । जायते ।  
यत्पर्जन्यः । पृथिवीम् । रेतसा । अवन्ति ॥

4 prā vātā vānti; patáyanti vi-  
dyúta;  
ūd ōṣadhīr jīhate; pīnvate súḥ.  
īrā víśvasmai bhūvanāya jāyate,  
yāt Parjānyaḥ pṛthivīm rétasā-  
vati.

The winds blow forth, the light-  
nings fall; the plants shoot up;  
heaven overflows. Nurture is born  
for the whole world when Parjanya  
quicken the earth with seed.



vānti, jhate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pínvate, which are accented as beginning new sentences (p. 466, 19 A a); cp. also note on bádhatē, i. 35, 9 c. On the secondary root pinv see 134, 4 β. irā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagatī triplet (2-4) is bound together by a refrain beginning with yāt Parjányaḥ and varying the idea 'when Parjanya rains'.

य यस्य व्रते पृथिवी नन्नमीति  
यस्य व्रते शुफवज्जर्भुरीति ।  
यस्य व्रत ओषधीर्विश्वरूपाः  
स नः पर्जन्य महि शर्म यच्छ ॥

यस्य । व्रते । पृथिवी । नन्नमीति ।  
यस्य । व्रते । शुफवत् । जर्भुरीति ।  
यस्य । व्रते । ओषधीः । विश्वरूपाः ।  
सः । नः । पर्जन्य । महि । शर्म । यच्छ ॥

5 yásya vraté prthivī nánnamīti; In whose ordinance the earth  
yásya vrató śaphāvaj járbhurīti, bends low; in whose ordinance  
yásya vratá ōṣadhīr viśvá- hooved animals leap about; in  
rūpāḥ: whose ordinance plants are omni-  
sá naḥ, Parjanya, máhi śárma form, as such, O Parjanya, bestow  
yacha. mighty shelter on us.

yásya vraté: that is, in obedience to whose law. nánnamīti: int. of nam (see 173, 2 b; 172 a). śaphāvat: that which has hoofs, used as a n. collective. járbhurīti: int. of bhur quiver (174 a). ōṣadhīr: the following adj. viśvárūpāḥ is most naturally to be taken predicatively, like the verbs in a and b. sá: as nom. corr. followed by the voc.: as such, O Parjanya. yacha: ipv. of yam.

६ दिवो नो वृष्टिं मरुतो ररीध्वं दिवः । नः । वृष्टिम् । मरुतः । ररीध्वम् ।  
प्र पिन्वत वृष्णो अथस्व धाराः । प्र । पिन्वत । वृष्णः । अथस्व । धाराः ।  
अर्वाङ्तेन सनयितुनेह्य अर्वाङ् । एतेन । सनयितुना । आ । इहि ।  
अपो निषिञ्चन्सुरः पिता नः ॥ अपः । निऽसिञ्चन् । असुरः । पिता । नः ॥

6 divó no vṛṣṭim, Maruto rari- Give us, O Maruts, the rain  
dhvam; of heaven; pour forth the streams



prā pinvata vṣṇo áśvasya dhā- of your stallion. Hither with this  
 rāh. thunder come, pouring down the  
 arvān etēna stanayitnúnēhi, waters as the divine spirit our  
 apó niṣiñcānn ásurah pitā naḥ. father.

divás: this might be abl., from heaven, as it is taken to be by Sāyaṇa; but it is more probably gen., being parallel to áśvasya dhārāh in b; cp. ix. 57, 1, prā te dhārā, divó ná, yanti vṣṭáyah thy streams go forth like the rains of heaven. raridhvam: 2. pl. pr. ipv. of rā give (cp. p. 144, B 1 a). Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 34, 13). vṣṇo áśvasya: = stallion. In cd Parjanya is again addressed. stanayitnúnēhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehī), but of -nā éhi, which would normally be -nāihi; -néhi is based on the artificial contraction -ná (= -nā á) + ihi. The same Sandhi occurs in Índréhi (i. 9, 1) for Índra á ihi. With stanayitnúnā cp. stanáyan in 2 d and stanáthās in 3 c. apás = vṣṭīm in a and dhārās in b. ásurah pitā naḥ: as appositional subject of the sentence, with the 2. ipv. ihi; cp. sá in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अ॒भि क्र॑न्द॒ स्तन॑य॒ गर्भ॑मा धा॒ च॒भि । क्र॑न्द॒ स्तन॑य॒ गर्भ॑म॒ आ । धा॒ः ।  
 उ॒द॒न्व॒ता॒ परि॑ दी॒या॒ रथे॑न । उ॒द॒न्व॒ता॒ । परि॑ दी॒य॒ । रथे॑न ।  
 इ॒ति॒ सु॒ क॑र्ष॒ वि॒षि॑तं न्य॒च्च॒ इ॒ति॒म॒ । सु॒ । क॑र्ष॒ । वि॒ऽसि॑तम॒ । न्य॒च्च॒म॒ ।  
 स॒मा म॑व॒न्तु॒द्वती॑ नि॒पा॒दाः ॥ स॒माः । म॑व॒न्तु॒ । उ॒त॒ऽव॒तः॑ । नि॒ऽपा॒दाः ॥

7 abhi kranda; stanāya; gárbbham  
 á dhā;  
 udanvātā pári diyā ráthēna.  
 dṛṣṭīm sú karṣa viṣitam nia-  
 ṇcam:  
 samā bhavantu udvāto nipādāh.

Bellow towards us; thunder;  
 deposit the germ; fly around with  
 thy water-bearing car. Draw well  
 thy water-skin unfastened down-  
 ward: let the heights and valleys  
 be level.



stanāya : accented as forming a new sentence. gārbham : cp. 1 d, sēto dadhāti ōsadhīsu gārbham. dhās : 2. s. root ao. sb. of 1. dhā. dīyā : with final vowel metrically lengthened. dftim : the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. viṣitam (from si tie) : untied so as to let the water run out. nyāñcam : predicative : = so that the untied orifice turns downward. samās : that is, may the high and the low ground be made level by the surface of the water covering both.

महान्तं कोशमुदचा नि षिञ्च  
खन्दन्तां कुब्जा विषिताः पुरस्तात् । सिञ्च ।  
घृतेन द्वावापृथिवी बुन्धि  
सुप्रपाणं भवत्वध्याभ्यः ॥  
महान्तम् । कोशम् । उत । अच । नि ।  
खन्दन्ताम् । कुब्जाः । विषिताः । पुर-  
स्तात् ।

घृतेन । द्वावापृथिवी इति । वि । बुन्धि ।  
सुप्रपाणम् । भवतु । अध्याभ्यः ॥

8 mahāntam kōsam ūd acā, ni      Draw up the great bucket, pour  
ṣiñca ;      it down ; let the streams released  
syāndantām kulyā viṣitāḥ pu-      flow forward. Drench heaven and  
rāstāt.      earth with ghee ; let there be a good  
ghṛtēna dyāvāpṛthivī vi undhi ;      drinking place for the cows.  
suprapāṇām bhavatu aghniā-  
bhyah.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. acā : metrical lengthening of the final a. ni ṣiñca : Sandhi, 67 c. purāstāt : according to Sayana *eastward*, because 'rivers generally flow eastwards'; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. ghṛtēna : figuratively of rain, because it produces fatness or abundance. dyāvāpṛthivī : Pragrhya, but not analysed in the Pada text (cp. i. 35, 1 b). undhi : 2. s. ipv. of ud *wet* = unddhi. This Pada is equivalent in sense to 7 d. suprapāṇām : note that in the



Pada text this compound is written with a dental *n*, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

९ यत्प॑र्जन्य॒ कर्निक॑दत्  
 स्तनय॑न् हंसि॒ दुष्क॑तः । यत्प॑र्जन्य॒ कर्निक॑दत् ।  
 प्रती॑दं वि॒श्वं मो॑दते  
 स्तनय॑न् । हंसि॒ । दुः॑छतः ।  
 यत्किं॑ च॒ पृथि॒व्यामधि॑ ॥ प्रति॑ । इ॒दम् । वि॒श्वम् । मो॑दते ।  
 यत् । किम् । च॒ । पृथि॒व्याम् । अधि॑ ॥

9 yát, Parjanya, kánikradat,  
 stanáyana hámsi duşkṛtaḥ,  
 prátidám víśvaṃ modate,  
 yát kiṃ ca pṛthivyām ádhi.

When, O Parjanya, bellowing  
 aloud, thundering, thou smitest the  
 evil-doers, this whole world exults,  
 whatever is upon the earth.

yát Parjanya: ep. 2d. hámsi: 2. s. pr. of han (66 A 2). yát  
 kiṃ ca: indefinite prn., whatever (19 b), explains idám víśvaṃ this  
 world; if a verb were expressed it would be bhávati.

१० अ॒व॒षी॑र्वि॒षमु॒दु षू॒ गृ॒माया॑-  
 क॒र्धन्वा॑न्यत्ते॒तवा॑ च । अ॒व॒षीः । व॒र्षम् । उ॒त् । कुं॒ इति॑ । सु॒ ।  
 अजी॑जन॒ औष॑धी॒मोर्ज॑नाय॒ कम्र॑ गृ॒माय॑ ।  
 उ॒त् प्र॒जाभ्यो॑ऽवि॒दो म॒नीषा॑म् ॥ अ॒जो॑जनः । औष॑धीः । मोर्ज॑नाय॒ । कम्र॑ ।  
 उ॒त् । प्र॒जाभ्यः॑ । अ॒वि॒द् । म॒नीषा॑म् ॥

10 ávaraṣīr varṣám: úd u ṣū gr-  
 bhāya;

ákar dhánvāni átietavá u.  
 ájijana ósadhīr bhójanāya kám;  
 utá prajābhyo avido manīṣám.

Thou hast shed rain: now wholly  
 cease; thou hast made the deserts  
 passable again. Thou hast made  
 the plants to grow for the sake of  
 food; and thou hast found a hymn  
 of praise from (thy) creatures.

This concluding stanza, implying that Parjanya has shed abundant rain, describes its results.



ávarṣis: 2. s. s. ao. of vṛs. u sú: on the Sandhi see 67c; on the meaning of the combination, see under u and sú, 180. grbhāya: this pr. stem is sometimes used beside grbhñāti. ákar: 2. s. root ao. of kr. áti-etavái: cp. p. 463, 14 b a. ájñanas: cp. 1d and 4 b. kám: see 180. Here we have the exceptional intrusion of a Jagatī Pāda in a Tristubh stanza (p. 445, f. n. 7). avidas: a ao. of vid *find, thou hast found = received*. prajābhyas: abl., *from creatures in gratitude for the bestowal of rain*.

## PŪṢAN

This god is celebrated in eight hymns, five of which occur in the sixth Maṇḍala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (karambhá).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūṣan acts as the messenger of Sūrya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way; and is called 'son of deliverance' (vimúco nāpāt). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (āghṛī) is one of his exclusive epithets. The name means 'prosperer', as derived from puṣ, *cause to thrive*. The evidence, though not clear, indicates that Pūṣan was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre: Gāyatrī.

१ सं पूषन्विदुषां नय

सम् । पूषन् । विदुषां । नय ।

यो अजस्रानुशासति ।

यः । अजस्र । अनुशासति ।

य एवेदमिति ब्रवत ॥

यः । एव । इदम् । इति । ब्रवत ॥



1 sām, Pūṣan, vidūṣā naya,  
yó āñjasānuśāsati,  
yá evédām iti brávat.

Conjoin us, O Pūṣan, with one  
that knows, who shall straightway  
instruct us, and who shall say (it  
is) 'just here'.

vidūṣā: inst. governed by the sense of association produced by the combination of naya (nī lead) with sām: cp. p. 308, 1 a. The meaning is: 'provide us with a guide'. anu-śāsati (3. s. pr. sb.): who shall instruct us where to find what we have lost. idām: not infrequently, as here, used adverbially when it does not refer to a particular substantive. brávat: 3. s. pr. sb. of brū.

२ समु पूष्णा गमेमहि  
यो गृहं अभिशासति ।  
इम एवेति च ब्रवत् ॥

सम् । ऊं इति । पूष्णा । गमेमहि ।  
यः । गृहान् । अभिशासति ।  
इमे । एव । इति । च । ब्रवत् ॥

2 sām u Pūṣṇā gamemahi,  
yó gṛhāṃ abhiśāsati,  
imá evéti ca brávat.

We would also go with Pūṣan,  
who shall guide us to the houses,  
and shall say (it is) 'just these'.

u: see p. 221, 2; on its treatment in the Pada text, p. 25, f. n. 2. Pūṣṇā: see note on vidūṣā, 1 a. gamemahi (a ao. op. of gam): we would preferably go with Pūṣan as our guide. gṛhān: that is, the sheds in which our lost cattle are.

३ पूष्णचक्रं न रिष्यति  
न कोशोऽव पद्यते ।  
नो अस्व व्यथते पविः ॥

पूष्णः । चक्रम् । न । रिष्यति ।  
न । कोशः । अव । पद्यते ।  
नो इति । अस्व । व्यथते । पविः ॥

3 Pūṣṇás cakráṃ ná riṣyati,  
ná kóśó áva padyate;  
nó asya vyathate pavíḥ.

Pūṣan's wheel is not injured, the  
well (of his car) falls not down; nor  
does his felly waver.

nó: = ná u, also not; on the Sandhi cp. 24. kóśó va: on the Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, B c. Sayana explains cakráṃ as Pūṣan's weapon, and pavíḥ as the edge of that weapon. But this is in the highest degree improbable



because the weapon of Pūṣan is a spear, an awl, or a goad; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

४ यो अस्मै हविषाविधन्  
न तं पूषापि मृष्यते ।  
प्रथमो विन्दते वसु ॥

यः । अस्मै । हविषा । अविधत् ।  
न । तम् । पूषा । अपि । मृष्यते ।  
प्रथमः । विन्दते । वसु ॥

4 yó asmai haviṣāvidhan,  
ná tām Pūṣāpi mṛṣyate :  
prathamó vindate vāsu.

*Him who has worshipped him with  
oblation Pūṣan forgets not : he is  
the first that acquires wealth.*

asmai : Pūṣan ; on the syntax, see 200, A 1 f ; on loss of accent,  
see p. 452 B c. āpi : verbal prp. to be taken with mṛṣ. prathamás :  
the man who worships Pūṣan.

५ पूषा गा अन्वेतु नः  
पूषा रक्षत्वर्वतः ।  
पूषा वार्जं सनोतु नः ॥

पूषा । गाः । अन् । एतु । नः ।  
पूषा । रक्षतु । अर्वतः ।  
पूषा । वार्जम् । सनोतु । नः ॥

5 Pūṣā gā ānu etu naḥ ;  
Pūṣā rakṣatu árvataḥ ;  
Pūṣā vājam sanotu naḥ.

*Let Pūṣan go after our cows ;  
let Pūṣan protect our steeds ; let  
Pūṣan gain booty for us.*

ānu etu : to be with them and prevent injury or loss. rakṣatu :  
to prevent their being lost.

६ पूषन्ननु प्र गा इहि  
यजमानस्य सुन्वतः ।  
अस्माकं सुवतासुत ॥

पूषन् । अन् । प्र । गाः । इहि ।  
यजमानस्य । सुन्वतः ।  
अस्माकम् । सुवताम् । उत ॥

6 Pūṣann, ānu prā gā ihi  
yājamānasya sunvatāḥ,  
asmākaṁ stuvatām utá.

*O Pūṣan, go forth after the cows  
of the sacrificer who presses Soma,  
and of us who praise thee.*

ānu prā ihi : op. p. 468, 20 a. yājamānasya : of the institutor  
of the sacrifice. stuvatām : of the priests as a body.



७ माकिं नैशुच्चाकीं रिषन्  
माकीं सं शारि क्वटे ।  
अथारिष्टामिरा गहि ॥

7 mākīṃ neśan; mākīṃ riṣan;  
mākīṃ sām śāri kēvaṭe:  
āthāriṣṭābhīr ā gahi.

माकिः । नैशुत् । माकीम् । रिषत् ।  
माकीम् । सम् । शारि । क्वटे ।  
अथ । अरिष्टामिः । आ । गहि ॥

*Let not any one be lost; let it  
not be injured; let it not suffer  
fracture in a pit: so come back  
with them uninjured.*

neśat: inj. ao. of naś be lost (see 149 a 2). riṣat: a ao. inj. of  
riṣ. śāri: ps. ao. inj. of śṛ crush. āriṣṭābhīr: supply gōbhīr.

८ शुण्वन्तं पूषणं वयम्  
इर्यमनंष्टवेदसम् ।  
ईशानं राय ईमहे ॥

8 śṛṇvāntaṃ Pūṣāṇaṃ vayam,  
iryam ānaṣṭavedasam,  
īśānaṃ rāyā īmahe.

शुण्वन्तम् । पूषणम् । वयम् ।  
इर्यम् । अनष्टवेदसम् ।  
ईशानम् । रायः । ईमहे ॥

*Pūṣan, who hears, the watchful,  
whose property is never lost, who  
disposes of riches, we approach.*

ānaṣṭa-vedasam: who always recovers property that has been  
lost; he is also called ānaṣṭa-paśu: whose cattle are never lost; cp.  
1, 2, 5, 6, 7. rāyās: gen. dependent on īśānaṃ. (see 202 A a).  
īmahe: 1. pl. pr. Ā. of ī go governing the acc. Pūṣāṇam:  
cp. 197 A 1.

९ पूषन्तव व्रति वयं  
न रिष्येम कदा चन ।  
स्तोतारंस्त इह स्तसि ॥

9 Pūṣan, tāva vraté vayam  
ná riṣyema kādā canā:  
stotāras ta ihā smasi.

पूषन् । तव । व्रति । वयम् ।  
न । रिष्येम । कदा । चन ।  
स्तोतारः । ति । इह । स्तसि ॥

*O Pūṣan, in thy service may we  
never suffer injury: we are thy  
praisers here.*

Pūṣan tāva: note the Sandhi (40, 2). vraté: that is, while  
abiding in thy ordinance. smasi: 1. pl. of as be; c gives the reason,  
for the hope expressed in a b.



१० परिं पूषा परस्ताद्  
धस्तं दधातु दक्षिणम् ।  
पुनर्नो नष्टमारुतु ॥

परिं । पूषा । परस्तात् ।  
हस्तम् । दधातु । दक्षिणम् ।  
पुनः । नः । नष्टम् । आ । अजतु ॥

10 pári Pūṣā parastād

dhástam dadhātu dákṣiṇam :  
púnar no naṣṭám ájatu.

*Let Pūṣan put his right hand  
around us from afar : let him drive  
up for us again what has been lost.*

parastād : the ā to be pronounced dissyllabically (cp. p. 437, a 8).  
pári dadhātu : for protection. dhástam = hástam : 54. naṣṭám :  
from naś *be lost* ; cp. ánaṣṭavedasam in 8 b. ájatu : the meaning  
of the vb. shows that by the n. naṣṭám *what is lost* cows are  
intended.

## ĀPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuṇa, beside the sun. King Varuṇa moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, whom it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the draught of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are



accordant with the priests that bring well-pressed Soma for Indra. Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

The deification of the Waters is pre-Vedic, for they are invoked as *āpo* in the Avesta also.

vii. 49. Metre: *Tristubh*.

१ समुद्रज्येष्ठाः सलिलस्य मध्यात्  
पुनाना यन्ति निविशमानाः ।  
इन्द्रो या वज्री वृषभो रुराद्  
ता आपो देवीरिह मामवन्तु ॥

समुद्रज्येष्ठाः । सलिलस्य । मध्यात् ।  
पुनानाः । यन्ति । अनिविशमानाः ।  
इन्द्रः । याः । वज्री । वृषभः । रुराद् ।  
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

1 samudrájyeṣṭhāḥ salilásya má-  
dhyāt

punānā yanti āniviśamānāḥ :  
Índro yá vajrī vṛṣabhó rarāda,  
tā āpo devīr ihā mām avantu.

Having the ocean as their chief,  
from the midst of the sea, purify-  
ing, they flow unresting: let those  
Waters, the goddesses, for whom  
Indra, the bearer of the bolt, the mighty  
one, opened a path, help me here.

samudrá-jyeṣṭhās: that is, of which the ocean is the largest.  
salilásya: the aerial waters, referred to as *divyās* in 2 a, are meant.  
punānās: cp. *pāvakās* in c. *āniviśamānās*: cp. i. 82, 10, where  
the waters are alluded to as *ātiṣṭhantīs* and *āniveśanās* standing not  
still and resting not. *rarāda*: of Indra, it is said elsewhere (ii. 15, 3),  
*vājreṇ khāny atṛṇan nadīnām* with his bolt he pierced channels for  
the rivers. *tā āpo*, &c. is the refrain of all the four stanzas of this  
hymn.

२ या आपो दिव्या उत वा सर्वन्ति  
खनिचिमा उत वा याः स्वयंजाः ।  
समुद्रार्था याः शुचयः पावकाः  
ता आपो देवीरिह मामवन्तु ॥

याः । आपः । दिव्याः । उत । वा । सर्वन्ति ।  
खनिचिमाः । उत । वा । याः । स्वयंजाः ।  
समुद्रार्थी । याः । शुचयः । पावकाः ।  
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥



- 2 yá Āpo divyá utá vā srávanti      *The Waters that come from*  
 kṣanītrimā utá vā yāḥ svayam-      *heaven or that flow in channels or*  
 jāḥ;      *that arise spontaneously, that clear*  
 samudrārthā yāḥ śúcayaḥ pa-      *and purifying have the ocean as*  
 vākās:      *their goal: let those Waters, the*  
 tā Āpo devīr ihā mām avantu.      *goddesses, help me here.*

divyās: that fall from the sky as rain: cp. salilāsya mādhyāt in 1 a. kṣanītrimās: that flow in artificial channels: cp. īndro yá rarāda in 1 c. svayamjās: that come from springs. samudrārthās: that flow to the sea; cp. samudrājyeṣṭhāḥ punānā yanti in 1 a, b. pāvākās: this word here and elsewhere in the RV. must be pronounced pavākā (p. 437 a 9).

- ३ यासां राजा वरुणो याति मध्ये      यासाम् । राजा । वरुणः । याति । मध्ये ।  
 सत्यानुति अथपञ्चजनानाम् ।      सत्यानुति इति । अथपञ्चन । जनानाम् ।  
 मधुसुतः सुचयो याः पावकाः      मधुसुतः । सुचयः । याः । पावकाः ।  
 ता आपो देवीरिह मामवन्तु ॥      ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 3 yāsām rājā Vāruṇo yāti mā-      *In the midst of whom King*  
 dhye,      *Varuṇa goes looking down upon*  
 satyānṛté avapāsyañ jánānām,      *the truth and untruth of men, who*  
 madhusūtaḥ śúcayo yāḥ pa-      *distil sweetness, clear and purify-*  
 vākās:      *ing: let those Waters, the god-*  
 tā Āpo devīr ihā mām avantu.      *desses, help me here.*

Vāruṇas: this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapāsyañ: this shows that the celestial waters are here meant; on the Sandhi see 40, 1. satyānṛté: Pragr̥hya (26; cp. p. 437, note 8); accent: p. 457, 10 e. Note that Dvandvas are not analysed in the Pada text. madhusūtas: that is, inherently sweet.

- ४ यासु राजा वरुणो यासु सोमो      यासु । राजा । वरुणः । यासु । सोमः ।  
 विश्वे देवा यासुर्जं मदन्ति ।      विश्वे । देवाः । यासु । ऊर्जम् । मदन्ति ।



वैश्वानरो यास्वमिः प्रविष्टस्  
ता आपो देवीरिह मामवन्तु ॥

वैश्वानरः । यासु । अमिः । प्रविष्टः ।  
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

‡ yāsu rājā Vāruṇo, yāsu Sómo,  
Viśve devā yāsu ūrjam mād-  
anti;  
vaiśvānaró yāsu Agniḥ prá-  
viṣṭas:  
tā Ápo devīr ihá mām avantu.

*In whom King Varuṇa, in whom  
Soma, in whom the All-gods drink  
exhilarating strength, into whom  
Agni Vaiśvānara has entered: let  
those Waters, the goddesses, help  
me here.*

ūrjam: cognate acc. with mādanti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarás: *belonging to all men*, a frequent epithet of Agni. práviṣṭas: Agni's abode in the Waters is very often referred to; cp. also his aspect as Apām nāpāt 'Son of Waters' (ii. 85).

## MITRÁ-VĀRUṆA

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuṇa alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Asuras, who wield dominion by means of *māyá occult power*, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air.

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the



spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii. 61. Metre: Triṣṭubh.

१ उद्वां चक्षुर्वक्ष्य सुप्रतीकं	उत् । वा॒म् । चक्षुः । व॒क्ष्या॒ । सु॒प्रती॒कम् ।
देवयोरिति सूर्यस्तत्त्वान् ।	दे॒वयोः । ए॒ति । सूर्यः । त॒त्त्वान् ।
अभि यो विश्वा सुव्रनानि चष्टे	अ॒भि । यः । वि॒श्वा । सु॒व्रना॒नि । च॒ष्टे ।
स मन्युं मर्त्येषु चिकेत ॥	सः । म॒न्युम् । म॒र्त्येषु॑ । आ । चि॒के॒त ॥

1 ūd vāṃ cākṣur, Varuṇā, supratīkam.

devāyor eti Sūryas tatanvān.

abhi yó víśvā bhūvanāni caṣṭe,

sá manyūm mṛtyeṣu ā ciketa.

Up the lovely eye of you two gods, O (Mitra and) Varuṇa, rises, the Sun, having spread (his light); he who regards all beings observes their intention among mortals.

cākṣus: cp. vii. 63, 1, ūd u eti . . . Sūryaḥ . . . cākṣur Mitrāsya Vāruṇasya up rises the Sun, the eye of Mitra and Varuṇa. Varuṇa: has the form of the voc. s., which could be used elliptically; but the Padapāṭha takes it as the shortened form of the elliptical dual Varuṇā (cp. 193, 2 a); cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (—) of the Triṣṭubh line (see p. 441). abhi . . . caṣṭe: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyūm: that is, their good or evil intentions. ciketa: pf. of cit perceive (cp. 189, 4). In d the caesura irregularly follows the third syllable.

२ प्र वां स मिचावृणावृतावा	प्र । वा॒म् । सः । मि॒चा॒वृ॒णा॒ । अ॒वृ॒ता॒वा ।
विप्रो मन्वानि दीर्घशुदिति ।	वि॒प्रः । म॒न्वा॒नि । दी॒र्घ॒शु॒त । इ॒त्य॒ति॒ ।



यस्य ब्रह्माणि सुक्रतू अवाय  
आ यत्क्रत्वा न श्रद्धः पुण्ये ॥

यस्य । ब्रह्माणि । सुक्रतू इति सुऽक्रतू ।  
अवायः ।

आ । यत् । क्रत्वा । न । श्रद्धः । पुण्ये  
इति ॥

2 prā vām sá, Mitrā-Varuṇāv,      Forth for you two, O Mitra-  
ṛtāvā      Varuṇa, this pious priest, heard  
vipro mánmāni dīrghaśrúḍ      afar, sends his hymns, that ye may  
iyarti,      favour his prayers, ye wise ones,  
yásya bráhmāṇi, sukratū, á-      that ye may fill his autumns as it  
vātha,      were with wisdom.  
á yát krátvā ná śarādaḥ pr-  
nāithe.

iyarti: 3. s. pr. of ṛ go. yásya . . . ávāthas = yát tásya  
ávāthas: on the sb. with relatives see p. 356, 2. sukratū: see  
note on ṛtāvāri, i. 160, 1 b. The repeated unaccented word in the  
Pada text here is not marked with Anudattas because all unaccented  
syllables following a Svarita are unmarked. á prnāithe: 2. du. sb.  
pr. of prn fill. The meaning of d is not quite certain, but is  
probably 'that ye who are wise may make him full of wisdom  
all his life'. śarādas: autumns, not varṣāni rains (which only  
occurs in the AV.), regularly used in the RV. to express years of  
life, because that was the distinctive season where the RV. was  
composed.

३ प्रोरोर्मिचावक्ष्या पृथिव्याः      प्र । उरोः । मिचावक्ष्या । पृथिव्याः ।  
प्र दिव ऋष्यावृहत् सुदानू ।      प्र । दिवः । ऋष्यात् । वृहत् । सुदानू इति  
सशो दधाथे औषधीषु विज्ज्      सुदानू ।  
अध्वग्यतो अनिमिषं रक्षमाणा ॥      सशः । दधाथे इति । औषधीषु । विज्ज् ।  
अध्वक् । यतः । अनिमिषम् । रक्षमाणा ॥

8 prā urór, Mitrā-Varuṇā, prthi-      From the wide earth, O Mitra-  
vyāḥ,      Varuṇa, from the high lofty sky,



prá divá ṛṣvād bṛhatāḥ, su- *O bounteous ones, ye have placed*  
 dānū, *your spies that go separately, in*  
 spásō dadhāthe óṣadhīṣu vikṣū *plants and abodes, ye that protect*  
 ṛdhag yató, 'nimiṣam rákṣa- *with unwinking eye.*  
 mānū.

urós : here used as f. (as adjectives in u may be: 98), though the f. of this particular adj. is otherwise formed with ī: urv-ī. sudānū : see note on sukratū in 2c. spásās : the spies of Varuṇa (and Mitra) are mentioned in several passages. dadhāthe : Pragṛhya (26 b). óṣadhīṣu : the use of this word seems to have no special force here beyond expressing that the spies lurk not only in the houses of men, but also outside. yatás : pr. pt. A. pl. of i go. ánimīṣam : acc. of á-nimīṣ f. *non-winking*, used adverbially, to be distinguished from the adj. a-nimīṣá also used adverbially in the acc. The initial a must be elided for the sake of the metre.

४ शंसा मित्रस्य वरुणस्य धाम् शंसं । मित्रस्य । वरुणस्य । धाम् ।  
 शुष्मो रोदसी बद्धधे महित्वा । शुष्मः । रोदसी इति । बद्धधे । महित्वा ।  
 अयन्मासा अयन्जनामवीराः अयन् । मासाः । अयन्जनाम् । अवीराः ।  
 प्र यज्ञमन्वा वृजनं तिराति ॥ प्र । यज्ञमन्वा । वृजनम् । तिराति ॥

4 śámsā Mitrásya Varuṇasya dhā- *I will praise the ordinance of*  
 ma : *Mitra and Varuṇa : their force.*  
 śúṣmo ródasī badbadhe mahitvá. *presses apart the two worlds with*  
 áyan māsā áyajvanām aviráḥ; *might. May the months of non-*  
 prá yajñāmanmā vṛjanam tirāte. *sacrificers pass without sons ; may*  
*he whose heart is set on sacrifice*  
*extend his circle.*

śámsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it ; or the 1. s. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6a, b also. badbadhe : int. of bādḥ (174 a) ; cp. vii. 23, 8, ví bādhiṣṭa syá ródasī mahitvá. *he has pressed asunder the two worlds with his might.* mahitvá : inst.



(p. 77). *āyan*: 3. pl. pr. sb. of *i go* (p. 130). *avīras*: predicative = *as sonless*; on the accent see p. 455, 10 c a. *yajñāmanmā*: contrasted with *āyajvanām* (accent p. 455, f. n. 2). *prā tirāte*: 3. s. sb. pr. of *tī cross*; this cd. vb. is often used in the sense of prolonging life (*Ā.* one's own, *P.* that of others), here of increasing the number of one's sons (as opposed to *avīras* in c); cp. *prā yé bāndhup tirānte, gāvyaṁ prūcānto āśvyā maghāni who further their kin, giving abundantly gifts of cows and horses* (vii. 67, 9).

५ अमूरा विद्या वृषणाविमा वां अमूरा । विद्या । वृषणौ । इमाः । वाम् ।  
 न यासु चिचं ददृशे न यच्चम । न । यासु । चिचम् । ददृशे । न । यच्चम ।  
 दुहः सचन्ते अनृता जनानां दुहः । सचन्ते । अनृता । जनानाम् ।  
 न वां निष्पान्यचिते अभूवन् ॥ न । वाम् । निष्पानि । अचिते । अभूवन् ॥

5 *āmūrā, vīśvā, vṛṣaṇāv, imā* O wise mighty ones, all these  
*vām,* (praises) are for you two, in which  
*nā yāsu citrām dādṛśe, nā ya-* no marvel is seen nor mystery.  
*ksām.* Avengers follow the falsehoods of  
*drūhaḥ sacante anṛtā jánānām:* men: there have been no secrets  
*nā vām niṣyāni acite abhūvan.* for you not to know.

The interpretation of this stanza is uncertain. Following the *Padapāṭha* I take *āmūrā* to be a du. m. agreeing with *vṛṣaṇau*, but *vīśvā* for *vīśvās* (contrary to the *Pada*) f. pl. N. agreeing with *imās* these (sc. *stutāyas*). *nā citrām*: that is, no deceit or falsehood. *dādṛśe*: 3. s. pf. *Ā.* with ps. sense, as often (cp. p. 342 a). *drūhas*: the spies of Varuṇa (cp. 3 c). *nā niṣyāni*: explains c: there is nothing hidden from you. *a-cite*: dat. inf. (cp. 167, 1 a).

६ ससुं वां यच्चं मह्यं नमोभिर् ससुं । कं इति । वाम् । यच्चम् । मह्यम् ।  
 ऊवे वां मिचावरणा स्वाधः । नमःऽभिः ।  
 प्र वां मन्वान्युचसे नवानि ऊवे । वाम् । मिचावरणा । सऽवाधः ।  
 छतानि ब्रह्म जुजुषन्निमानि ॥ प्र । वाम् । मन्वानि । अचसे । नवानि ।  
 छतानि । ब्रह्म । जुजुषन् । इमानि ॥



6 sām u vām yajñām mahayam With reverence I will consecrate  
 nāmobhir; for you the sacrifice; I call on you  
 huvé vām, Mitrā-Varuṇā, sa- two, Mitra-Varuṇa, with zeal.  
 bādhaḥ. (These) new thoughts are to praise  
 prā vām mánmāni ṛcāse nāvāni; you; may these prayers that have  
 kṛtāni brāhma jujuṣann imāni. been offered be pleasing.

sām mahayam: 1. s. inj. cs. of mah. huvé: 1. s. pr. Ā. of  
 hū call. sabādhas: note that the pcl. sa is separated in the Pada  
 text, though the privative pcl. a is not. prā . . . ṛcāse: dat. inf.  
 from arc praise (see p. 192, b 1; cp. p. 463, notes 2 and 8). nāvāni:  
 the seers often emphasize the importance of new prayers. brāhma:  
 n. pl.; see 90, p. 67 (bottom) and note 4. jujuṣan: 3. pl. sb. pf. of  
 juṣ (140, 1).

७ इयं देव पुरोहितिर्युवभ्यां इयम् । देवा । पुरःहितिः । युवभ्याम् ।  
 यज्ञेषु मित्रावरुणावकारि । यज्ञेषु । मित्रावरुणौ । अकारि ।  
 विश्वानि दुर्गा पिपृतं तिरो नो विश्वानि । दुःगा । पिपृतम् । तिरः । नः ।  
 यूयं पात स्वस्तिमिः सदा नः ॥ यूयम् । पात । स्वस्तिमिः । सदा । नः ॥

7 iyām, devā, puróhitir yuvá- This priestly service, O gods, has  
 bhyām been rendered to you two at sacri-  
 yajñéṣu, Mitrā-Varuṇāv, akāri; fices, O Mitra-Varuṇa. Take us  
 víśvāni durgā pipṛtaṁ tīro no. across all hardships. Do ye protect  
 yūyām pāta suastibhiḥ sādā us evermore with blessings.  
 naḥ.

This final stanza is a repetition of the final stanza of the preceding  
 hymn (vii. 60); d is the refrain characteristic of the hymns of the  
 Vasiṣṭha family, concluding three-fourths of the hymns of the seventh  
 Maṇḍala.

deva: voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored  
 in the Pada text. yuvábhyām: note the difference between this  
 form and yūvabhyām, dat. du. of yūvan youth. Mitrā-Varuṇau:  
 note that in the older parts of the RV. the du. ending au occurs



only within a Pada before vowels, in the Sandhi form of *āv. akāri*: ps. ao. of *kr̥ do*. *pipṛtam*: 2. du. ipv. pr. of *pr̥ put across*. *yūyām*: pl., scil. *devās*, because the line is a general refrain addressed to the gods, not to Mitra-Varuṇa.

## SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called *etaśā*, or by seven swift mares called *hārit bays*.

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya's wife. He also bears the metronymic *Āditya* or *Āditeya*, son of the goddess *Aditi*. His father is *Dyaus* or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (*āyudha*) which Mitra-Varuṇa conceal with cloud and rain, or their felly (*pavī*), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (*cakrā*), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (*viśvā-karman*) is once applied to him. By his greatness he is the divine priest (*asuryā purōhita*) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

The name Sūrya is a derivative of *svār light*, and cognate with the Avestic *hware sun*, which has swift horses and is the eye of Ahura Mazda.



१ उद्वेति सुमगो विश्वचाः

साधारणः सूर्यो मानुषाणाम् ।

चक्षुर्मिचस्व वरुणस्य देवस्य

चर्मैव यः समविब्यक्तमसि ॥

उत् । ऊं इति । एति । सुऽमगः । विश्वऽ

चचाः ।

साधारणः । सूर्यः । मानुषाणाम् ।

चक्षुः । मिचस्व । वरुणस्य । देवः ।

चर्मैव । यः । समऽविब्यक्त् । तमसि ॥ अक्षर मऽ

1 úd u eti subhāgo viśvācākṣāḥ  
sādhāraṇaḥ Sūrio mānuṣāṇām,  
cākṣur Mitrāsya Vāruṇasya  
devās,  
cārmeva yāḥ samāvivyak tā-  
māmsi.

Up rises the genial all-seeing  
Sun, common to all men, the eye  
of Mitra and Varuṇa, the god who  
rolled up the darkness like a  
skin.

viśvācākṣās: cp. urucākṣās in 4 a; on the accentuation of these two words cp. p. 451, 10 and p. 455, 10 ca. cākṣus: cp. vii. 61, 1. sam-āvivyak: 3. s. ipf. of vyac extend. cārma iva: cp. iv. 18, 4, raśmāyāḥ Sūriasya cārmevāvādhus tāmo apsu antāḥ the rays of the sun have deposited the darkness like a skin within the waters.

२ उद्वेति प्रसवीता जनानां

महान्केतुरर्णवः सूर्यस्य ।

समानं चक्रं पर्याविवृत्सन्

उदेतशो वहति ध्रुवं युक्तः ॥

उत् । ऊं इति । एति । प्रऽसृविता । जना-  
नाम् ।

महान् । केतुः । अर्णवः । सूर्यस्य ।

समानं । चक्रम् । परिऽआविवृत्सन् ।

यत् । एतः । वहति । ध्रुऽसु । युक्तः ॥

2 úd u eti prasavitā jānānām  
mahān ketur arṇavāḥ Sūriasya,  
samānām cakrām pariāvivṛtsan,  
yād Etaśo vāhati dhūrṣu yuktāḥ.

Up rises the rouser of the people, the great waving banner of the Sun, desiring to revolve hither the uniform wheel, which Etaśa, yoked to the pole, draws.



**prasavitā** : with metrically lengthened i (cp. p. 440, 4) for **prasavitā** as restored by the Padapāṭha; cp. 4 c, **jānāḥ Sūryeṇa prāsūtāḥ**. **samānām** : *uniform*, with reference to the regularity of the sun's course. **cakrām** : a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. **paryāvivṛtsan** : ds. of **vṛt** *turn*; cp. p. 462, 13 a. **Etaśās** : as the name of the sun's steed, is several times mentioned; but Sūrya is also often said to be drawn by seven steeds; cp. i. 164, 2, **saptā yuñjanti rātham ékacakram, ékō áśvo vahati saptánāmā** *seven yoke the one-wheeled car, one steed with seven names draws it*. **dhūrṣú** : the loc. pl. as well as the s. of this word is used in this way.

३ विभार्जमान उषसा सुपस्थाद्

रेमेरदेत्यनुमद्यमानः ।

✓ एष मे देवः सविता चकन्द

यः समानं न प्रमिनाति धाम ॥

विभार्जमानः । उषसाम् । उपस्थात् ।

रेमेः । उत् । एति । अनुमद्यमानः । स्तनी

एषः । मे । देवः । सविता । चकन्द ।

यः । समानम् । न । प्रमिनाति । धाम ॥

8 vibhárjamaṇa uṣásām upásthāḍ  
rebháir úd eti anumadyámānaḥ.  
eṣā me devāḥ Savitā cachanda,  
yāḥ samānām ná pramināti dhā-  
ma.

Shining forth he rises from the  
lap of the dawns, grieved with  
gladness by singers. He has seemed  
to me god Savitr who infringes not  
the uniform law.

स्तनी

**cachanda** : here the more concrete god Sūrya is approximated to Savitr (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Sūrya is also referred to with terms (**prasavitā, prāsūtās**) specially applicable to Savitr. **ná pramināti** : cp. what is said of Dawn in i. 123, 9, **ṛtasya ná mināti dhāma** *she infringes not the law of Order*.

४ दिवो रुक्म उरुचवा उदेति

दूरे अर्थस्तारिभार्जमानः ।

नूनं जनाः सूर्येण प्रसूता

अयत्नरथानि ह्यणवत्प्रपत्ति ॥

दिवः । रुक्मः । उरुचवाः । उत् । एति ।

दूरे अर्थः । तारिभिः । भार्जमानः ।

नूनम् । जनाः । सूर्येण । प्रसूताः ।

अयत्न । अर्थानि । ह्यणवन् । अपत्ति ॥ अयत्न ।

अर्थ १२१ २६ अर्थ १५१ अर्थ १५१

१२ अर्थ ।



4 divó rukmā urucākṣā úd eti,      *The golden gem of the sky, far-  
dūrēarthas tarāṇir bhrāja-      seeing rises, whose goal is distant,  
mānaḥ.      speeding onward, shining. Now  
nūnāp jānāḥ Sūriṇa prāsūtā      may men, aroused by the Sun,  
āyann ārthāni, kṛṇāvann ā-      attain their goals and perform their  
pāṃsi.      labours.*

divó rukmāḥ : cp. vi. 51, 1, rukmó ná divá údītā vy ādyaut.  
*like a golden gem of the sky he has shone forth at sunrise; and*  
v. 47, 8, mādhye divó nīhitaḥ pīśnir āsmā *the variegated stone*  
*set in the middle of the sky.* dūrēarthas : Sūrya has far to travel  
before he reaches sunset. āyan : 8. pl. pr. sb. of i go. ārthāni :  
note that this word is always n. in the RV. except in two hymns  
of the tenth book, in which it is m. kṛṇāvan : 8. pl. pr. sh. of kṛ  
do ; accented because beginning a new sentence (p. 465, 18 a).

५ यचा चक्रुर्मृता गतुमस्य      यच । चक्रुः । अमृताः । गतुम् । अस्मि ।  
स्त्रिणो न दीयन्त्वैति पार्थः ।      स्त्रिणः । न । दीयन् । अन् । एति । पार्थः ।  
प्रति वा सूर उदिति विधेम      प्रति । वाम् । सूरै । उत इदिति । विधेम ।  
नमोभिर्मिचावर्णोत ह्यैः ॥      नमः । मिः । मिचावर्णो । उत । ह्यैः ॥

5 yātrā cakrūr amṛtā gātūm      *Where the immortals have made*  
asmai,      *a way for him, like a flying eagle*  
āyeno ná dīyann ānu eti pā-      *he follows his path. To you two,*  
thaḥ.      *when the sun has risen, we would*  
prāti vām, sūra údite, vidhema      *pay worship with adorations, O*  
námobhir Mitrā-Varuṇotā ha-      *Mitra-Varuṇa, and with offerings.*  
vyāiḥ.

yātrā : the final vowel metrically lengthened. amṛtās : various  
gods, as Varuṇa, Mitra, and Aryaman (vii. 60, 4), are said to have  
made paths for the sun. prāti to be taken with vidhema. sūra  
údite : loc. abs. (205 b).

६ नू मिचो वरुणो अर्यमा नस्      नू । मिचः । वरुणः । अर्यमा । नः ।  
त्नने तोकाय वरिवो दधन्तु ।      त्नने । तोकाय । वरिवः । दधन्तु । ॥ ५२ ॥ नार्ग  
अर्वादिभ्यो , पुत्र ५२ गी ५६



सुगा नो विश्वा सुपथानि सन्तु  
यूयं पात खस्त्रिभिः सदा नः ॥

सुगा । नः । विश्वा । सुपथानि । सन्तु ।  
यूयम् । पात । खस्त्रिभिः । सदा । नः ॥

ॐ *nū* Mitró Váruṣo Aryamá nas      Now may Mitra, Varuṇa, and  
tmáne tokāya várivo dadhantu :      Aryaman grant wide space to us  
sugá no víśvā supáthāni santu.      ourselves and to our offspring.  
yūyám pāta suastíbhīḥ sádā      Let all our paths be fair and easy  
naḥ.      to traverse. Do ye protect us ever-  
more with blessings.

*nū* : to be pronounced with a slur as equivalent to two syllables (—, cp. p. 437 a 8) ; only *nū* occurs as the first word of a sentence, never *nú* (p. 238) ; the Pada text always has *nū*. *tmáne* : this word (cp. 90, 2, p. 69) is often used in the sense of *self*, while *ātmán* is only just beginning to be thus used in the RV. (115 b a) and later supplants *tanū* *body* altogether. *dadhantu* : 3. pl. pr. according to the a conj. (p. 144, B 3 β) instead of *dadhatu*. *sugá* : lit. *may all (paths) be easy to travel and easy to traverse*. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

## ĀŚVINĀ

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others. Though their name (*āśv-in* *horseman*) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (*hiraṇya-vartani*). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are *dasrá* *wondrous* and *násatya* *true*.

They are more closely associated with honey (*mádhu*) than any of the other gods. They desire honey and are drinkers of it. They have a skin



filled with honey; they poured out a hundred jars of honey. They have a honey-goad; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Ṛbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (rāsabha). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (vartis), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Ásvins are children of Heaven; but they are also once said to be the twin sons of Vivasvant and Tvaṣṭr's daughter Saranyū (probably the rising Sun and Dawn). Pūṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryū or more commonly the daughter of Sūrya. They are Sūryū's two husbands whom she chose and whose car she mounts. Sūryū's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Ásvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Ásvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Ásvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Ásvins represented either the morning twilight, as



half light and half dark, or the morning and the evening star. It is probable that the Āsvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Āsvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Āsvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre: Triṣṭubh.

१ अप स्वसुर्वसो नग्निहीति  
रिणक्ति हृषीरुषाय पन्थाम् ।  
अश्वामघा गोमघा वां ऊवेम  
दिवा नक्तं शर्वसुर्वयोतम् ॥

अप । स्वसुः । उषसः । नक् । निहीति ।  
रिणक्ति । हृषीः । अरुषाय । पन्थाम् ।  
अश्वमघा । गोमघा । वाम् । ऊवेम ।  
दिवा । नक्तम् । शर्वम् । अस्त । युयोतम् ॥

1 āpa svāsura Uśāso Nāg jihīte:  
riṇākti kṛṣṇīr aruṣāya pānthām.  
āśvāmaghā, gōmaghā, vām hu-  
vema:  
divā nāktam śārum asmād yu-  
yotam.

Night departs from her sister  
Dawn. The black one yields a  
path to the ruddy (sun). O ye that  
are rich in horses, rich in cows,  
on you two we would call: by day  
and night ward off the arrow  
from us.

- आर्य समाज

Nāk (N. of nās): this word occurs here only. āpa jihīte: 3. s. Ā. from 2. hā. Uśāsas: abl., with which svāsura agrees. Night and Dawn are often called sisters, e. g. svāsā svāsure jyāyasyai yōnim āraik the (one) sister has yielded her place to her greater sister (i. 124, 8); and their names are often joined as a dual divinity, nāktoṣāsā. The hymn opens thus because the Āsvins are deities of the early dawn. kṛṣṇīs (dec., p. 87): night; cp. i. 113, 2, śvetyā āgād āraig u kṛṣṇā śādanāni asyāḥ the bright one has come; the black one has yielded her abodes to her. riṇākti: 3. s. pr. of ric leave. aruṣāya: to the sun; cp. i. 113, 16, āraik pānthām yātave sūryāya she has



yielded a path for the sun to go. pānthām : on the dec. see 97, 2 a. gómaghā : on the accentuation of this second voc., see p. 465, 18 a. śárum : the arrow of death and disease; for the Ásvins are characteristically healers and rescuers. asmád : p. 104. yuyotam : 2. du. of *yu* separate, for yuyutam; cp. 2 c and note on ii. 83, 1 b.

२ उपायातं दासुषे मर्त्याय  
रथेन वाममश्विना वहन्ता ।  
युयुतमस्त्रदनिरोममीवां  
दिवा नक्तं माध्वी चासीथां नः ॥ दिवा । नक्तम् । माध्वी इति । चासीथाम् ।  
नः ॥

2 upāyātam dāsūṣe mārtyāya  
rāthēna vāmām, Ásvinā, vāh-  
antā.  
yuyutām asmād ānirām āmī-  
vām :  
divā naktām, mādhwī, trāsī-  
thām naḥ.  
Come hither to the aid of the  
pious mortal, bringing wealth on  
your car, O Ásvins. Ward off  
from us languor and disease :  
day and night, O lovers of honey,  
may you protect us.

मन्त्रे  
नो  
होति

upa-ā-yātam : 2. du. ipv. of yā go; on the accent see p. 469, 20 A a a. mādhwī : an epithet peculiar to the Ásvins. trāsīthām : 2. du. A. s ao. op. of trā protect (143, 4); irregularly accented as if beginning a new sentence.

३ आ वां रथमवमस्यां युष्टौ  
सुन्नायवो वृषणो वर्तयन्तु ।  
स्यूमर्गमस्त्रिमृत्तुग्मिरथैर  
आश्विना वसुमन्तं वहेथाम् ॥ आ । वाम् । रथम् । अवमस्याम् । वि  
युष्टौ ।  
सुन्नायवः । वृषणः । वर्तयन्तु ।  
स्यूमर्गमस्त्रिम् । मृत्तुग्मिः । अथैः ।  
आ । अश्विना । वसुमन्तम् । वहेथाम् ॥

3 ā vām rātham avamāsyām ví-  
ṣṭau  
sumnāyāvo vṛṣaṇo vartayantu.  
Let your kindly stallions whirl  
hither your car at (this) latest day-  
break. Do ye, O Ásvins, bring it



syūmagabhaṣṭim r̥tayúgbhir áś- *that is drawn with thongs with your*  
 vair, *horses yoked in due time, hither,*  
 á, Áśvinā, vāsūmantam vahethām. *laden with wealth.*

avamāsyām: prn. adj. (120 c 1). *sumnūyāvas: the vowel is*  
*metrically lengthened in the second syllable, but, when this word*  
*occupies another position in the Pada, the short vowel remains.*

४ यो वां रथो नृपती अस्ति वोऽह्ना यः । वाम् । रथः । नृपती इति नृपती ।  
 त्रिवन्धुरो वसुमाँ उस्रयासा । अस्ति । वोऽह्ना ।  
 आ न एना नासत्योप यातम् त्रिवन्धुरः । वसुमान् । उस्रयासा ।  
 अभि यद्वा विश्वप्स्यो जिगाति ॥ आ । नः । एना । नासत्या । उप । यातम् ।  
 अभि । यत् । वाम् । विश्वप्स्यः । जि-  
 गाति ॥

4 yó vām rátho, nṛpatī, ásti *The car, O lords of men, that is*  
 volhā, *your vehicle, three-seated, filled with*  
 trivandhuró vāsūmāñ usrá- *riches, faring at daybreak, with that*  
 yāmā, *come hither to us, Nāsatyas, in*  
 á na enā, Nāsatyā, úpa yātam, *order that, laden with all food, for*  
 abhī yád vām viśvápsnio jīgāti. *you it may approach us.*

trivandhurás: accent, p. 455 ca. vāsūmāñ: Sandhi, 39. á  
 úpa yātam: p. 468, 20 a; cp. note on upāyātam in 2 a. enā:  
 p. 108. yád: p. 357. vām: ethical dat. viśvápsnyas: the  
 meaning of this word being doubtful, the sense of the whole Pada  
 remains uncertain. jīgāti 8. s. sb. of gā go, indistinguishable from  
 the ind.

५ युवं चवानं जरसोऽमुसुतं युवम् । चवानम् । जरसः । अमुसुतम् ।  
 नि पेदवं ऊहयुराशुमथम् । नि । पेदवं । ऊहयुः । आशुम् । अथम् ।  
 निरंहसस्तमसः स्यर्तमचि निः । अंहसः । तमसः । स्यर्तम् । अचिम् ।  
 नि जाङ्घषं शिथिरे धातमन्तः ॥ नि । जाङ्घषम् । शिथिरे । धातम् । अन्त-  
 रिति ॥



5 yuvām Cyāvānam jarāso 'mu-	<i>Ye two released Cyāvāna from</i>
• muktaṃ,	<i>old age, ye brought a swift horse</i>
nī Pedāva ūhathur āśūm āś-	<i>to Pedu; ye rescued Atri from</i>
vam;	<i>distress and darkness; ye placed</i>
nīr āmhasas tāmasaḥ spartam	<i>Jahusa in freedom.</i>
Ātriṃ,	
nī Jāhuśām śithiré dhātam	
antāḥ.	

yuvām: note that this is the nom., yuvām being the acc.: p. 105. Cyāvāna is several times mentioned as having been rejuvenated by the Ásvins. jarāśas: abl. (p. 316 b). amumuktaṃ: ppf. of muc (140, 6, p. 158). nī ūhathur: 2. du. pf. of vah. Pedāve: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Ásvins. nīḥ spartam: 2. du. root ao. of spr (cp. 148, 1 a). The ao. in c and d is irregularly used in a narrative sense. nī dhātam: 2. du. root ao. of dhā. In i. 116, 20 it is said of the Ásvins: 'ye carried away at night Jahuṣa who was encompassed on all sides'.

६ इयं मनीषा इयमन्विता गीर्	इयम् । मनीषा । इयम् । अन्विता । गीः ।
इमां सुवृत्तिं वृषणा जुषेयाम् ।	इमाम् । सुवृत्तिम् । वृषणा । जुषेयाम् ।
इमा ब्रह्माणि युवयून्मग्न	इमा । ब्रह्माणि । युवयूनि । अग्नम् ।
यूयं पात स्वस्तिभिः सदा नः ॥	यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

6 iyām maṇiṣā, iyām, Ásvinā, gīr.	<i>This is my thought, this, O</i>
imām suvr̥ktiṃ, vṛṣaṇā, juṣe-	<i>Ásvins, my song. Accept gladly</i>
thām.	<i>this song of praise, ye mighty ones.</i>
imā brāhmāṇi yuvayūni agman.	<i>These prayers have gone addressed</i>
yūyām pāta suastibhiḥ sādā	<i>to you. Do ye protect us evermore</i>
naḥ.	<i>with blessings.</i>

maṇiṣā: this is one of the four passages in which the nom. of the der. & dec. does not contract with a following vowel in the Samhitā text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).

५११११



**gīr:** 82. **agman:** 3. pl. root **ao.** of **gam** (148, 1 e). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the **Ásvins**. On d see note on vii. 61, 6.

## VĀRUNA

Beside Indra (ii. 12) Varuṇa is the greatest of the gods of the RV., though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuṇa sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuṇa are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuṇa the sun is meant. Varuṇa is often called a king, but especially a universal monarch (**samrāj**). The attribute of sovereignty (**kṣatrá**) and the term **ásura** are predominantly applicable to him. His divine dominion is often alluded to by the word **māyā** *occult power*; the epithet **māyín** *crafty* is accordingly used chiefly of him.

Varuṇa is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven; he has made a wide path for the sun; he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuṇa's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuṇa is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuṇa's ordinances being constantly said to be fixed, he is pre-eminently called **dhṛtāvṛata** *whose laws are established*. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces



the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuṇa stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (pāsās) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuṇa is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuṇa in which the prayer for forgiveness of guilt does not occur. Varuṇa is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuṇa and Yama, the two kings who reign in bliss.

The original conception of Varuṇa seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuṇa in character, though not in name. It may even be older still; for the name Varuṇa is perhaps identical with the Greek οὐρανός sky. In any case, the word appears to be derived from the root वृ cover or encompass.

vii. 86. Metre: Triṣṭubh.

१ धीरा त्वंख महिना जनुंषि  
वि यस्तस्मन् रोदसी चिदुर्वी ।  
प्र नाकमृष्व ननुदे वृहन्तं ॥ १॥  
द्विता नचचं पप्रथत् भूमं ॥

धीरा । तु । अस्व । महिना । जनुंषि ।  
वि । यः । तस्मन् । रोदसी इति । चित् ।  
उर्वी इति ।  
प्र । नाकम् । ऋष्वम् । ननुदे । वृहन्तम् ।  
द्विता । नचचम् । पप्रथत् । च । भूमम् ॥

1 dhīrā tū asya mahinā janūṃṣi,  
vi yās tastāmbha ródasī cid  
urvī.

Intelligent indeed are the genera-  
tions by the might of him who has  
propped asunder even the two wide



prá nákam ṛṣvám nunude brh-  
ántam,  
dvitá náksatram; papráthac ca  
bhúma.

*worlds. He has pushed away the  
high, lofty firmament and the day-  
star as well; and he spread out  
the earth.*

dhīrā: cp. 7 c, acetayad acítah; and vii. 60, 6, acetásam cio  
citayanti dáksaṇi *they with their skill make even the unthinking think.*  
asya = Varuṇasya. mahinā = mahimnā (see 90, 2, p. 69). Varuṇa  
(as well as other gods) is several times said to hold apart heaven and  
earth (e. g. vi. 70, 1), which were supposed to have originally been  
united. prá nunude: pushed away from the earth; cp. vii. 99, 2  
of Viṣṇu: úd astabhñā nákam ṛṣvám brhántam *thou didst prop up  
the high lofty firmament.* nákam: means the *vault of heaven*; there  
is nothing to show that it ever has the sense of *sun* which Sāyaṇa  
gives it here. Sāyaṇa also makes the verb nunude, though unaccented,  
depend on the relative in b; c is, however, equivalent to a relative  
clause (cp. ii. 12, 5 b. 8 d). náksatram: in the sing. this word  
regularly refers to the sun, in the pl. to the stars. Varuṇa and other  
gods are often said to have raised the sun to, or to have placed it  
in, heaven. dvitá: doubly to be taken with nunude; that is, he  
raised up from the earth both the vault of heaven and the sun.  
papráthac: ppf. of prath (140, 6); accented because it begins a  
new sentence. bhúma: note the difference between bhūman n.  
*earth* and bhūmán m. *multitude* (p. 259).

२ उ॒त स्वयां तन्वा॑ऽं सं व॒दे त॒त्

क॒दा न्व॑न्तर्व॒क्षणे॑ सु॒वा॒नि ।

किं मे॒ ह॒व्यम॑हृ॒णानो॑ जुषे॒त

क॒दा मृ॒ळीकं॑ सु॒मना॑ अभि॒ ख्यम् ॥

उ॒त । स्व॒यां । तन्वा॑ । स॒म् । व॒दे । त॒त् ।

क॒दा । नु । अ॒न्तः । व॒क्षणे॑ । सु॒वा॒नि ।

कि॒म् । मे॒ । ह॒व्यम् । अ॒हृ॒णानः॑ । जुषे॒त् ।

क॒दा । मृ॒ळीक॑म् । सु॒स॒मनाः॑ । अभि॒ ।

ख्य॑म् ॥

2 utá sváyā tanvā sām vade tát :

kadā nú antár Váruṇe bhu-  
vāni?

kīṃ me havyám śhrṇāno juṣeta?

kadā mṛṇīkām sumānā abhi  
khyam?

*And I converse thus with myself:*

*'when, pray, shall I be in com-  
munion with Varuṇa? What obla-*

*tion of mine would he, free from  
wrath, enjoy? When shall I, of  
good cheer, perceive his mercy?'*



svāyā tanva: with my own body = with myself (cp. p. 450, 2b).  
 nv antār; loc. cit. Note that when a final original r appears in the  
 'Samhita text, it is represented by Visarjaniya only in the Pada text;  
 on the other hand, antār in vii. 71, 5 appears as antār īti; within  
 Varuṇa = united with Varuṇa. bhuvāni: 1. s. sb. root ao. of bhū be.  
 khyam: 1. s. inj. a ao. of khyā. *subjunctive.*

२ मूढे तदेनो वरुण दिदृक्षु- पृष्टि । तत् । एनः । वरुण । दिदृक्षु ।  
 पो एमि चिकितुषो विपृक्षम् । उपो इति । एमि । चिकितुषः । विपृक्षम् ।  
 समानमिमे कवयश्चिदाङ्गर् समानम् । इत् । मे । कवयः । चित् । आङ्गः ।  
 अयं ह तुभ्यं वरुणो ह्यणीति ॥ अयम् । ह । तुभ्यम् । वरुणः । ह्यणीति ॥

8 prché tād éno, Varuṇa, di- I ask about that sin, O Varuṇa,  
 dīkṣu; with a desire to find out; I ap-  
 ūpo emi cikitūṣo vipṛcham; proach the wise in order to ask; *प्रक्षिप्तं च*  
 samānām in me kavāyaś cid the sages say one and the same  
 āhur: thing to me: 'this Varuṇa is wroth *अहं*  
 ayām ha tūbhyam Vāruṇo hr- with thee.'  
 nīte.

prché: 1. s. pr. ind.  $\bar{A}$ . of prach ask. didīkṣu is a difficulty:  
 it has been explained as L. pl. of a supposed word didīś, a very  
 improbable formation = among those who see; also as N. s. of a ds.  
 adj. didīkṣu, with wrong accent (p. 461 f) and wrong Sandhi, for  
 didīkṣur (ūpo) = desirous of seeing (i. e. finding out). It is probably  
 best, following the Padapāṭha, to take the word as n. of the ds. adj.  
 used adverbially (with adv. shift of accent) = with a desire to see, i. e.  
 find out. ūpo = ūpa u (24). cikitūṣas:  $\bar{A}$ . pl. of the pf. pt. of cit  
 perceive. vi-ṛcham acc. inf. (167, 2a). hrnīte: 3. s. pr.  $\bar{A}$ . of hr  
 be angry; w. dat. (200 l).

४ किमार्ग आस वरुण ज्येष्ठं किम् । आर्गः । आसं । वरुण । ज्येष्ठम् ।  
 यत्स्रोतारं जिघांससि सखायम् । यत् । स्रोतारम् । जिघांससि । सखायम् ।



प्र तन्नै वीचो दूळम स्वधावो प्र। तत्। मे। वीचः। दुः। दमः। स्वधाः। वः।  
 एवं त्वानेना नर्मसा तुर इयाम् ॥ अवं। त्वा। अनेनाः। नर्मसा। तुरः।  
 इयाम् ॥

4 kīm āga āsa, Varuṇa, jyēṣṭham  
yāt stotāraṃ jīghāṃsasi sākha-  
yam ?

prá tán me voco, dūḷabha sva-  
dhāvo:

śāva tvāṇonā nāmasā turāḥiyām.

*What has been that chief sin,  
O Varuṇa, that thou desirest to  
slay thy praiser, a friend? Pro-  
claim that to me, thou that art hard  
to deceive, self-dependent one : thee  
would I, free from sin, eagerly  
appease with adoration.*

jyésthā = jyāṣṭhā, to be pronounced as a trisyllable (15, 1f).  
 yāt: *that* as a cj. (p. 242). jīghāṃsasi: ds. of *han slay*. prá vocas:  
 inj. ao. of *vac say*. dūḷabha: 49 c. turā<sub>i</sub>iyām = turāh iyām (op.  
 of *i go*), to be pronounced, with irr. secondary contraction (cp. 22 a;  
 48 a), as turéyām. áva to be taken with iyām (cp. 5 a-c).

५ अत्र दूग्धानि पित्र्यां सृजा नो

इव या वयं चक्ष्मा तनूभिः ।

अथ राजन्यशत्रुपं न तायुं

सृजा वत्सं न दास्यो वसिष्ठम् ॥

अव । द्रुग्धानि । पित्र्या । सृज । नः ।

अव । या । वयम् । चक्षुः । तनूभिः ।

अव । राजन् । पशुऽतृपम् । न । ताद्युम् ।

सृज । वत्सम् । न । दाम्नः । वसिष्ठम् ॥

5 áva drugdhāni pītriā sṛjā no,  
 áva yā vayāṃ cakṛmā tanū-  
 bhīh.

śva, rājan, paśutṛpaṃ ná tã-  
yúm,

srjá, vatsám ná dām<sup>a</sup>no, Vási-  
stham.

*Set us free from the misdeeds  
of our fathers, from those that we  
have committed by ourselves. Re-  
lease Vasiṣṭha, O King, like a  
cattle-stealing thief, like a calf from  
a rope.*

āva srjā (metrically lengthened final, also in d): note the different construction in a: acc. of object and dat. of prs.; and in c d: acc. of prs. and abl. of that from which V. is set free. drugdhāni: pp.



of *druh*. *cakṛmā*: metrical lengthening of final vowel *tantibhis*: in the sense of a ref. prn. *avā sṛjā*: i.e. from *sin tāyum*. as one releases (after he has expiated his crime) a thief who has been bound; cp. viii. 67, 14: *té ná, Ādityāso, mumúcata stenám baddhám iva as such set us free, O Ādityas, like a thief who is bound. dāmanas*: distinguish *dāman* n. bond and *dāman* n. act of giving from *dāmán* m. giver and gift.

ई न स खो ददौ वरुण धृतिः सा न। सः। खः। ददौ। वरुण। धृतिः। सा।  
 सुरा मन्युर्विभीदको अचित्तिः। सुरा। मन्युः। विभीदकः। अचित्तिः।  
 अस्ति ज्यायान्कनीयस उपरि अस्ति। ज्यायान्। कनीयसः। उपरि।  
 स्वप्ननेदनुतस्व प्रयोता॥ स्वप्नः। चन। इत। अनृतस्व। प्रयोता॥

6 ná sá svó dákṣo, Varuṇa, dhrú- It was not my own intent, O  
 tiḥ sá: Varuṇa, it was seduction: liquor,  
 sūrā manyúr vibhídako ácittih; anger, dice, thoughtlessness; the  
 ásti jyáyān kánīyasa upāré; elder is in the offence of the younger;  
 svápnaś oanéd ánṛtasya pra- not even sleep is the warder off of  
 yotā. wrong.

The general meaning of this stanza is clear: the sin with which Varuṇa is angry has not been due to Vasiṣṭha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. *dhrúti*: from the root *dhru* = *dhvṛ* (cp. 167 b, 9; 171, 2), which occurs at the end of one or two cds., as *Varuṇa-dhrú-t* *deceiving Varuṇa*; cp. also v. 12, 5: *ádhūr-ṣata svayám eté vácobhir ṛjūyaté vṛjináni bruvántaḥ* these have deceived themselves with their own words, uttering crooked things to the straightforward man. Thus the meaning of *dhrúti* appears to be *deception, seduction*. The meaning of *c* depends on the interpretation of *upāré*. This word is naturally to be derived (in accordance with the analysis of the Pada text) from *upa* + *ara* (f<sup>o</sup> go). The cd. vb. *upa* ṛ occurs two or three times, e.g. AV. vii. 106, 1: *yád ásmṛti cakṛmā kīṃ cid, upārimā cáraṇe* if through forgetfulness we have



done anything, have offended in our conduct. The sense of the noun would therefore be *offence*, the whole Pāda meaning: *the elder is (involved) in the (= is the cause of the) offence of the younger*, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: *yāñ . . . prasavé . . . āsi bhūmanah who (Savitr) art in the stimulation of the world*, i. e. *art the cause of the stimulation of the world*. *prayotā*: this word might be derived from *pra + yu join* or *pra + yu separate*; the latter occurs in the RV. in the sense of *drive away*, while the former does not occur in the RV., and later means *stir, mingle*. The probability is therefore in favour of the sense *warder off*. *canā* then would have the original sense of *not even* (pp. 229-30). *svāpnas*: i. e. by producing evil dreams.

- ७ अरं दासो न मीळ्हुषे कराण्- अरम् । दासः । न । मीळ्हुषे । कराणि ।  
हं देवाय भूर्ययेऽनागाः । अहम् । देवाय । भूर्यये । अनागाः ।  
अचेतयदचितो देवो अर्यो अचेतयत् । अचितः । देवः । अर्यः ।  
गृत्सं राये कवितरो जुनाति ॥ गृत्सम् । राये । कवितरः । जुनाति ॥

- 7 āram, dāsó ná, mīl̥hūṣe karāṇi I will, like a slave, do service  
ahām devāya bhūr̥ṇaye ānāgāḥ. sinless to the bounteous angry god. दासो न  
ācētayad acito devō aryó; The noble god made the thoughtless  
gṛtsam rāyē kavitaro junāti. think; he, the wiser, speeds the  
experienced man to wealth.

*mīl̥hūṣe*: dat. s. of *mīdhvāms*. *karāṇi*: 1. s. sb. root ao. of *kṛ* *do*; to be taken with the adv. *āram* (p. 813, 4). *ācētayad*: see cit. *gṛtsam*: even the thoughtful man Varuṇa with his greater wisdom urges on. *rāyē*: final dat. (of *rāi*), p. 814, 2. *junāti*: 3. s. pr. of *jū* *speed*.

- ८ अयं सु तुभ्यं वरुण स्वधावो अयम् । सु । तुभ्यम् । वरुण । स्वधाऽवः ।  
हृदि सोम उपश्रितश्चिदसु । हृदि । सोमः । उपश्रितः । चित् । असु  
शं नः चिमे शसु योगे नो असु शम् । नः । चिमे । शम् । जुं इति । योगे ।  
यूयं पात स्वस्तिमिः सदा नः ॥ नः । असु ।  
यूयम् । पात । स्वस्तिमिः । सदा । नः ॥



8 *śayāṃ sū tūbhyam, Varuṇa sva-* *Let this praise be well impressed*  
*dhāvo,* *on thy heart, O self-dependent*  
*hr̥dī stōma ūpaśritaś cid astu. Varuṇa. Let us have prosperity*  
*śām naḥ kṣēme, śām u yōge nō* *in possession, prosperity also in*  
*astu. acquisition. Do ye protect us ever-*  
*yūyām pāta suastībhiḥśādā naḥ. more with blessings.*

*tūbhyam* : dat. of advantage (p. 314, B 1). *astu naḥ* : p. 320 f.  
 On d see note or. vii. 61, 6.

यमद  
 लक्ष्मि  
 मातृपुत्र

## MAṆḌŪKĀS

The following hymn, intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

vii. 103. Metre: Triṣṭubh; 1. Anuṣṭubh.

१ संवत्सरं श्रयाना	संवत्सरम् । श्रयानाः ।
ब्राह्मणा व्रतचारिणः ।	ब्राह्मणाः । व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां	वाचम् । पर्जन्यजिन्वितां ।
प्र मण्डूकां अवादिषुः ॥	प्र । मण्डूकाः । अवादिषुः ॥

1 <i>saṃvatsarām śaśayānā</i>	<i>The frogs having lain for a year,</i>
<i>brāhmaṇā vratacārīṇaḥ,</i>	<i>like Brāhmans practising a vow,</i>
<i>vācam Parjanya-jinvitām</i>	<i>have uttered forth their voice roused</i>
<i>prā maṇḍūkā avādiṣuḥ.</i>	<i>by Parjanya.</i>

*saṃvatsarām* : acc. of duration of time (197, 2). *śaśayānās* : pf. pt. *Ā.* of *śi lie* (p. 155, f. n. 1). *brāhmaṇās* : i. e. like Brahmins. *vratacārīṇas* : i. e. *practising a vow* of silence. *Parjanya-jinvitām* : because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. *avādiṣuḥ* : iṣ so. of *vad* (145, 1).



२ दिव्या आपो अभि यदेनमायुन  
दृतिं न शुष्कं सरसी शयानम् ।  
गवामह न मायुर्वत्सिनीनां  
मण्डूकानां वसुरचा समेति ॥

दिव्याः । आपः । अभि । यत् । एनम् ।  
आयनम् ।  
दृतिम् । न । शुष्कम् । सरसी इति ।  
शयानम् ।  
गवाम् । अहं । न । मायुः । वत्सिनीनाम् ।  
मण्डूकानाम् । वसुः । अच । सम । एति ॥

2 divyā āpo abhi yād enam āyan,  
dṛtiṃ nā śuṣkaṃ, sarasī śāyā-  
nam,  
gāvām āha nā māyūr vatsinī-  
nām,  
maṇḍūkānām vagnūr ātrā sām  
eti.

*When the heavenly waters came  
upon him lying like a dry leather-  
bag in a lake, then the sound of the  
frogs unites like the lowing of cows  
accompanied by calves.*

divyā āpaḥ: the rains. enam: collective = the frogs; cp. the  
sing. maṇḍūkāḥ in 4 c used collectively. āyan: ipf. of i (p. 180).  
sarasī: loc. of sarasī according to the primary ī dec. (cp. p. 87). A dried-  
up lake is doubtless meant. gāvām: 102, 2; p. 458, c. 1. ātrā  
(metrically lengthened): here as corr. to yād (cp. p. 214).

३ यदीमिनां उग्रतो अभ्यवर्षीत्  
तृष्यावतः प्रावृष्यागतायाम् ।  
अखखलीकृत्या पितरं न पुत्रो  
अन्यो अन्यस्य वदन्तमेति ॥

यत् । इम् । एनान् । उग्रतः । अभि ।  
अवर्षीत् ।  
तृष्यावतः । प्रावृषि । आगतायाम् ।  
अखखलीकृत्यं । पितरम् । न । पुत्रः ।  
अन्यः । अन्यम् । उप । वदन्तम् । एति ॥

8 yād im enām uśatō abhy āvar-  
ṣīt  
tṛṣyāvataḥ, prāvṛṣi āgatāyām,  
akhkhalīkṛtyā, pitarāṃ nā pu-  
trō,  
anyō anyām ūpa vādantam eti.

*When he has rained upon them  
the eager, the thirsty, the rainy  
season having come, one with a  
croak of joy approaches the other  
while he speaks, as a son (ap-  
proaches) his father.*



im : see p. 220, 2. uśatás (pr. pt. A. pl. of vaś *desire*) : *longing* for rain. ávarṣit : iṣ ao. of vṛṣ : if the subject were expressed it would be Parjanya. prāvṛṣi : loc. abs. (see 205, 1 b). akhkhaliḥkṛtyā : see 184 d ; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ā in the Pada text. anyás : i. e. maṇḍūkas.

४ अन्यो अन्यमनु गृभ्णातिनोरु अन्यः । अन्यम् । अनु । गृभ्णाति । एनोः ।  
 अपां प्रसर्गे यदमन्दिषाताम् । अपाम् । प्रऽसर्गे । यत् । अमन्दिषाताम् ।  
 मण्डूको यदभिवृष्टः कनिष्कान् मण्डूकः । यत् । अभिवृष्टः । कनिष्कान् ।  
 पृश्निः संपृङ्गे हरितेन वाचम् ॥ पृश्निः । समऽपृङ्गे । हरितेन । वाचम् ॥

4 anyó anyám ánu gr̥bhṇāti enor, One of the two greets the other  
 apām prasargé yád ámandiṣā- when they have revelled in the dis-  
 tām. charge of the waters. When the  
 maṇḍūko yád abhivṛṣṭaḥ kán- frog, rained upon, leaps about, the  
 iṣkan, speckled one mingles his voice with  
 pṛśniḥ sampṛṅkté hāritena vā- (that of) the yellow one.  
 cam.

enos : gen. du., of *them two* (112 a). gr̥bhṇāti : 3. s. pr. of grabh.  
 ámandiṣātām : 3. du. A. iṣ ao. of mand *exhilarate*. maṇḍūkas : in  
 a collective sense. kániṣkan : 3. s. inj. int. of skand *leap* (= ká-  
 niṣkandṭ), see 174 b. Note that this form in the Pada text is  
 kániṣkan, because in the later Sandhi s is not cerebralized before k  
 (cp. 67). The use of the inj. with yád is rare. sam-pṛṅkté : 3. s. A.  
 pr. of pṛc *miz*.

५ यदेषामन्यो अन्यस्य वाचं यत् । एषाम् । अन्यः । अन्यस्य । वाचम् ।  
 शाक्तस्त्वेव वदति शिचमाणः । शाक्तस्त्वेव । वदति । शिचमाणः ।  
 सर्वं तदेषां समृधेव पर्व सर्वम् । तत् । एषाम् । समृधाऽव । पर्वम् ।  
 यत्सुवाचो वदथनाथ्यप्सु ॥ यत् । सुऽवाचः । वदथन । अधि । अपऽसु ॥

5 yád eṣām anyó aníasya vācam, When one of them repeats the  
 śāktāsyeva vādati śikṣamāṇaḥ, speech of the other, as the learner



sārvam tād eṣām samf̥dheva *that of his teacher, all that of them*  
 pārva *is in unison like a lesson that*  
 yāt suvāco vādathanādhi apsū. *eloquent ye repeat upon the waters.*

eṣām : cp. enos in 4 a. samf̥dhā : the interpretation of c is uncertain because of the doubt as to the form and meaning of this word, and because of the many senses of pārva. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samf̥dhā : inst. of samf̥dh, lit. *growing together*, then *unison, harmony*. pārva, *joint*, then a *section* in Vedic recitation. Thus c would be an explanation of b, the voices of the frogs sounding together like those of pupils reciting a lesson after their teacher. vādathana : see p. 125, f. n. 3 ; change, as often, from 3. prs. to 2. ādhi : 176, 2 a (p. 209).

६ गोमायुरेको अजमायुरेकः गोऽमायुः । एकः । अजऽमायुः । एकः ।  
 पुष्पिरेको हरित एक एषाम् । पुष्पिः । एकः । हरितः । एकः । एषाम् ।  
 समानं नाम विभ्रतो विरूपाः समानम् । नाम । विभ्रतः । विरूपाः ।  
 पुरुत्रा वाचं पिपिसुर्वदन्तः ॥ पुरुत्रा । वाचम् । पिपिसुः । वदन्तः ॥

६ gómāyur éko, ajāmāyur ékaḥ ; *One lows like a cow, one bleats*  
 p̥śnir éko ; hárita éka eṣām. *like a goat ; one is speckled, one of*  
 samānām nāma bíbhtrato ví- *them is yellow. Bearing a common*  
 rūpāḥ. *name, they have different colours.*  
 purutrā vācam pipísur vād- *In many ways they adorn their*  
 antaḥ. *voice in speaking.*

gómāyus : cp. 2 c. p̥śnis, háritas : cp. 4 d. samānām : they are all called frogs, though they have different voices and colours. bíbhratas : N. pl. pr. pt. of bhr̥ (p. 132). purutrā : note that the suffix in words in which the vowel is always long in the Saṃhitā text (as in devatrā, asmatrā, &c.) is long in the Pada text also ; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipísur : they modulate the sound of their voices (cp. a).



- ७ ब्राह्मणासो अतिरात्रे न सोमे  
सुरो न पूर्णमभितो वर्दन्तः ।  
संवत्सरस्य तदहः परि ऽ  
यन्मण्डूकाः प्रावृषीणं बभूव ॥
- ब्राह्मणासः । अतिरात्रे । न । सोमे ।  
सरः । न । पूर्णम् । अभितः । वर्दन्तः ।  
संवत्सरस्य । तत् । अहरिति । परि । स्य ।  
यत् । मण्डूकाः । प्रावृषीणम् । बभूव ॥

- 7 brāhmaṇāso atirātré ná sóme,  
sāro ná pūrṇām abhīto, vād-  
antaḥ,  
samvatsarāsya tād āhaḥ pári  
ṣṭha,  
yān, maṇḍūkāḥ, prāvṛṣīṇaṁ ba-  
bhūva.
- Like Brahmins at the over-night  
Soma sacrifice speaking around as  
it were a full lake, ye celebrate that  
day of the year which, O Frogs, has  
begun the rains.*

atirātré: this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the R.V. shows that it is ancient. sāro ná: as it were a lake, a hyperbolic expression for a large vessel filled with Soma. abhītas: 177, 1. pári ṣṭha: lit. be around, then celebrate; cp. pári car go round, then attend upon, honour; on the Sandhi, cp. 67 c. prāvṛṣīṇaṁ babhūva: has become one that belongs to the rainy season.

- ८ ब्राह्मणासः सोमिनो वाचमक्रत  
ब्रह्म ह्रस्वन्तः परिवत्सरीणम् ।  
अध्वर्यवो घर्मिणः सिष्विदाना  
आविर्भवन्ति गुह्या न के चित् ॥
- ब्राह्मणासः । सोमिनः । वाचम् । अक्रत ।  
ब्रह्म । ह्रस्वन्तः । परिवत्सरीणम् ।  
अध्वर्यवः । घर्मिणः । सिष्विदानाः ।  
आविः । भवन्ति । गुह्याः । न । के । चित् ॥

- 8 brāhmaṇāsaḥ somīno vācam  
akrata,  
brāhma kṛṇvāntaḥ parivatsa-  
rīṇaṁ.  
adhvaryāvo gharmināḥ siṣvid-  
ānā,  
āvīr bhavanti; gūhiā ná ké cit.
- Soma-pressing Brahmins, they  
have raised their voice, offering  
their yearly prayer. Adhvaryu  
priests, heated, sweating, they  
appear; none of them are hidden.*



**brāhmaṇāśas**: ná need not be supplied (as in 1 b), the frogs being identified with priests. **somīnas**: *celebrating a Soma sacrifice*, which expresses much the same as **sáro ná pūrṇám abhitaḥ** in 7 b. **vācam akrata**: cp. **vādantas** in 7 b. **akrata**: 3. pl. **Ā.** root **ao.** of **kr** (148, 1 b). **brāhma**: with b cp. 7 c, d. **gharmīnas** is meant to be ambiguous: oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. **siṣvidānās**: pf. pt. **Ā.** of **svid**; note that the cerebralized initial of the root is restored in the Pada text; cp. **kāniṣkan** in 4 c. **āvis**: see p. 266, b.

९ देवहिंति जुगुपर्द्वादशस्य । देवऽहिंतिम् । जुगुपुः । द्वादशस्य ।  
 ऋतुं नरो न प्र भिनन्द्येति । ऋतुम् । नरः । न । प्र । भिन्ति । एते ।  
 संवत्सरे प्रावृष्यागतायाम् । संवत्सरे । प्रावृषि । आऽगतायाम् ।  
 तप्ता घर्मा अश्रुवते विसर्गम् ॥ तप्ताः । घर्माः । अश्रुवते । विऽसर्गम् ॥

9 devāhitim jugupur dvādaśāsya: They have guarded the divine  
 ṛtūṃ náro ná prá minanti eté. order of the twelvemonth: these  
 samvatsaré, prāvṛṣi āgatāyām, men infringe not the season. In a  
 taptā gharṃā aśruvate visar- year, the rain time having come, the  
 gām. heated milk-offerings obtain release.

**devāhitim**: on the accent see p. 456, 2 a. **jugupur**: pf. of **gup** *protect*. **dvādaśāsya**: note the difference of accent and inflexion between **dvādaśa** *twelve* (104) and **dvādaśā** *consisting of twelve, twelfth* (107); supply **samvatsarāsya** from c. In the Aitareya Brāhmaṇa the year, **samvatsara**, is called **dvādaśa** *consisting of twelve months* and **caturviṃśa** *consisting of twenty-four half-months*. The gen. naturally depends on **devāhitim**, as being in the same Pada. Prof. Jacobi understands **dvādaśāsya** as the ordinal *twelfth* supplying **māsasya** *month*, and making it depend on **ṛtūṃ** in the next Pada. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the



end of the year : *samvatsaré* in c denotes 'in the course of the year at the rainy season'. *náras* : here again no particle of comparison. *mi-*  
*nanti* : from *mī damage*; cp. 7 c, d. *samvatsaré* : cp. 203, 3 a.  
*prāvṣi āgatāyām* : loc. abs. as in 3 b. *taptā gharṁāḥ* is meant to  
 be ambiguous: *heated milk-pots* with reference to the priests (cp.  
*adhvaryávo gharṁīṇāḥ* in 8 c) and *dried up cavities* with reference  
 to the frogs (cp. *trṣyāvatas* in 3 b). *ásnuvate* (3. pl. *Ā. pr.* of *amé*  
*obtain*) *visargām obtain release or discharge*, i. e. the milk-pots are  
 emptied (and become cool), and the cavities in which the frogs are  
 hidden let them out (and are cooled by the rain), cp. *āvī bhavanti*  
 in 8 d.

- १० ग०मायुरदादृजमायुरदात् गोऽमायुः। अदात्। अजमायुः। अदात्।  
 पुंशिरदाद्धरितो नो वसूनि। पुंशः। अदात्। हरितः। नः। वसूनि।  
 गवां मण्डूका ददंतः शृतानि गवाम्। मण्डूकाः। ददंतः। शृतानि।  
 सहस्रसावे प्र तिरन्त आयुः॥ सहस्रसावे। प्र। तिरन्ते। आयुः॥

- 10 *gómāyur adād, ajāmāyur adāt, pṣnir adād, dhárito no vāsūni. gávām maṇḍūkā dádantaḥ śa-*  
*tāni, sahasrasāvé prá tiranta āyuh.* *He that lows like a cow has given*  
*us riches, he that bleats like a goat*  
*has given them, the speckled one*  
*has given them, and the yellow*  
*one. The frogs giving us hundreds*  
*of cows prolong our life in a*  
*thousandfold Soma pressing.*

*gómāyus &c.* (cp. 6 a): the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. *dádatas* : N. pl. of pr. pt. of *dā give* (cp. 156). *sahasrasāvé* : loc. of time like *samvatsaré* in 9 c; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). *d* is identical with iii. 53, 7 d.

## VÍSVE DEVĀH

The comprehensive group called *Vísve devāḥ* or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order



that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāḥ is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are: 1. Soma, 2. Agni, 3. Tvaṣṭr, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Aśvins, 9. Mitra-Varuṇa, 10. Aṅgirasas.

viii. 29. Metre: Distichs of a Jagatī + Gāyatrī (p. 445, a.).

१ बभ्रुरेको विषुणः सूनरो युवा-      वधुः । एकः । विषुणः । सूनरः । युवा ।  
ज्यङ्गि हिरण्यम ॥      अञ्जि । अङ्गि । हिरण्यम ॥

1 babhrúr éko viṣuṇaḥ sūnáro      One is brown, varied in form,  
yuvā.      bountiful, young. He adorns him-  
añjī añkte hiraṇyáyam.      self with golden ornament.

babhrús: this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 33). It alludes to the colour of the juice, otherwise described as aruṇá ruddy, but most often as hári tawny. viṣuṇas: probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yuvā: here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. añjī: cognate acc. (p. 800, 4). añkte: 3. s. Ā. of añj anoint, with middle sense anoints himself. hiraṇyáyam: cp. ix. 86, 43, mádhunā abhi añjate... hiraṇyapāvā āsu grbhnate they anoint him (Soma) with mead; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.

२ योनिमेक आ ससाद् द्योतनो      योनिम् । एकः । आ । ससाद् । द्योतनः ।  
ऽन्तर्देवेषु मेधिरः ॥      अन्नः । देवेषु । मेधिरः ॥

२ yónim éka ā sasāda dyótano,      One has, shining, occupied his  
antár devēṣu médhiraḥ.      receptacle, the wise among the gods.

yónim: the sacrificial fireplace; cp. iii. 29, 10, ayám te yónir ṛtviyo, yáto jātó ároanthāḥ: táṃ jānānn, Agna, ā sida this is thy regular receptacle, born from which thou didst shine: knowing it, Agni,



*occupy* it. *dyótanas*: the brightness of Agni is constantly dwelt on. *médhiras*: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called *devó devéṣu médhiraḥ* *the wise god among the gods*.

३ वाशीमेको विभर्ति हस्त आयसीम् वाशीम् । एकः । विभर्ति । हस्ते । आयसीम् ।  
अन्तर्देवेषु निध्रुविः ॥ अन्तः । देवेषु । निध्रुविः ॥

३ váśīm éko bibharti hásta āya- *One bears in his hand an iron*  
sīm, *axe, strenuous among the gods.*  
antár devéṣu nīdhruviḥ.

váśīm: this weapon is connected elsewhere only with Agni, the Rbhus, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the Rbhus and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: *Tráṣṭā... apásām apástamaḥ... śísīte nūnām paraśūm suāyasām* *Trāṣṭr, most active of workers, now sharpens his axe made of good iron. nīdhruvis: strenuous as the artificer of the gods, a sense supported by apástamas in the above quotation.*

४ वज्रमेको विभर्ति हस्त आहितं वज्रम् । एकः । विभर्ति । हस्ते । आहितम् ।  
तेन वृत्राणि जिघ्रते ॥ तेन । वृत्राणि । जिघ्रते ॥

4 vājram éko bibharti hásta āhi- *One bears a bolt placed in his*  
tam: *hand: with it he slays his foes.*  
tóna vṛtrāṇi jighnate.

ā-hitam: pp. of dhā *place*; accent, p. 462, 13 b. jighnate: 8. s. pr. Ā. of han *slay*, see p. 482. vājram: this, as his distinctive weapon, shows that Indra is meant.

५ तिग्ममेको विभर्ति हस्त आयुधं तिग्मम् । एकः । विभर्ति । हस्ते । आयुधम् ।  
मुचिर्दुयो जलापमेघजः ॥ मुचिः । उयः । जलापमेघजः ॥

5 tigṁám éko bibharti hásta āyu- *One, bright, fierce, with cooling*  
dham, *remedies, bears in his hand a sharp*  
śúcir ugró jálāṣabheṣajaḥ. *weapon.*



**āyudham** : bow and arrows are usually the weapons of Rudra ; in vii. 46, 1 he is described by the epithets *sthīrādhānvan* *having a strong bow*, *kṣiprēṣu* *swift-arrowed*, *tigmāyudha* *having a sharp weapon*, and in vii. 46, 8 his *lightning shaft*, *didyūt*, is mentioned. **ugrās** : this epithet is several times applied to Rudra (cp. ii. 33). **jālāṣa-bheṣajas** : this epithet is applied to Rudra in i. 43, 4 ; Rudra is also called *jālāṣa*, and his hand is described as *jālāṣa* (as well as *bheṣajā*) in ii. 38, 7 ; these terms are applied to no other deity. **b** has the irregularity of two redundant syllables (p. 438, 2 a).

६ पथ एकः पीपाय तस्करो यथा पथः । एकः । पीपाय । तस्करः । यथा ।  
एष वेद निधीनाम् ॥ एषः । वेद । निधीनाम् ॥

6 pathá ékaḥ pīpāya; táskaro One makes the paths prosperous;  
yathā like a thief he knows of treasures.  
eṣá veda nidhīnām.

**pathás** : it is characteristic of Puṣan (vi. 54) to be a knower and guardian of paths. **pīpāya** : pf., with lengthened red. vowel, from *pī* (= *pyā*) *make full or abundant* ; cp. vi. 53, 4 : *vī pathó vājasātaye cinuhī clear the paths for the gain of wealth* (addressed to Puṣan) ; and x. 59, 7 : *dadātu pūnaḥ Pūṣā pathiām yā suastīḥ let Puṣan give us back the path that is propitious*. **táskaras** : to be taken with *b* ; like a thief he knows where hidden treasure is to be found ; cp. vi. 48, 15 (addressed to Puṣan) : *āvīr gūlḥā vāsū karat, suvédā no vāsū karat may he make hidden wealth manifest, may he make wealth easy for us to find* ; he also finds lost cattle ; cp. vi. 54, 5-10. **yathā** : unaccented (p. 453, 8 B d) ; nasalized to avoid hiatus (p. 23, f. n. 1). **veda** : with gen. (202 A c). **nidhīnām** : accent (p. 453, 2 a) ; the final syllable to be pronounced dissyllabically.

७ त्रींशो उरुगायो वि चक्रमे त्रींशः । एकः । उरुगायः । वि । चक्रमे ।  
यत्र देवासो मदन्ति ॥ यत्र । देवासः । मदन्ति ॥

7 trīṇi éka urugāyó ví cākrame, One, wide-pacing, makes three  
yātra devāso mādanti. strides to where the gods are ex-  
hilarated.



trīṇi: cognate acc. (p. 300, 4) supply vikrámaṇāni (cp. yásya aruṣu triṣú vikrámaṇeṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugāyá: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 3. 5). yátra: to the place (the highest step) where (p. 240) the gods drink Soma (cp. i. 154, 5). b has the trochaic variety of the Gāyatri cadence (see p. 439, 3 a, a).

८ विभिर्द्वा चरतु एकया सह

विभिः । द्वा । चरतुः । एकया । सह ।

प्र प्रवासैव वसतः ॥

प्र । प्रवासादेव । वसतः ॥

8 vibhir duā carata, ékayā sahā :  
prā pravāsēva vasataḥ.

With birds two fare, together  
with one woman : like two travellers  
they go on journeys.

vibhis: cp. i. 118, 5, pári vām áśvāḥ patamgā, váyo vahantu aruṣāḥ let the flying steeds, the ruddy birds, drive you (Áśvins) round. dvā . . ékayā sahā: the two Áśvins with their one companion, Sūryā; cp. l. c.; ā vām rátham yuvatis tiṣṭhad . ., duhitā Sūryasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: ā yád vām Sūryā rátham tiṣṭhat when Sūryā mounted your car. prā vasatas: they go on a journey in traversing the sky in their car. pravāsā: this word occurs here only, apparently in the sense of one who is abroad on travels (like the post-Vedic pravāsin); in the Sūtras and in classical Sanskrit it means sojourn abroad. Some scholars regard pravāsēva as irr. contraction for pravāsām iva: they travel as it were on a journey.

९ सदो द्वा चक्राति उपमा दिवि  
सम्राजा सर्पिरासुती ॥

सदः । द्वा । चक्राति इति । उपमा ।  
दिवि ।

सम्राजा । सर्पिरासुती इति सर्पिः  
आसुती ॥

9 sádo duā cakrāte upamā divi:  
samrajā sarpīrasutī.

Two, as highest, have made for  
themselves a seat in heaven: two  
sovereign kings who receive melted  
butter as their draught.



samrājā, as N. du., is applied to Mitra-Varuṇa exclusively. cakrāte: 3. du. pf.  $\bar{A}$ . of kṛ with middle sense, *make for oneself*. upamā: N. du. in apposition to dvā, further explained by samrājā.

१० अर्चन्त एके महि सामं मन्वत  
तेन सूर्यमरोचयन् ॥

अर्चन्तः । एकै । महि । सामं । मन्वत ।  
तेन । सूर्यम् । अरोचयन् ॥

10 ārcanta ēke māhi sāma man-  
vata :  
tēna sūryam arocayan.

*Singing, some thought of a great  
chant : by it they caused the sun to  
shine.*

ārcantas : singing is characteristic of the Aṅgirasas ; e. g. i. 62, 2, sāma yēnā . . ārcanta Aṅgirasō gā āvindan *the chant by which the Aṅgirasas, singing, found the cows* ; the Maruts are described in x. 78, 5 as viśvārūpā Aṅgirasō nā sāmabhiḥ *manifested with chants like the Aṅgirasas*. The Aṅgirasas again are those yā ṛtēna sūryam ārohayan divi *who by their rite caused the sun to mount to heaven* (x. 62, 3). Sayana and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun : yām vāi sūryam Svārbhānus tāmasā āvidhyad, *Ātrayas tām ānv avindan the Atris found the sun which Svārbhānu had assailed with darkness* (9), this is only a repetition of what is attributed to Atri in the sing. : gūḥām sūryam tāmasā . . brāhmaṇā avindad *Ātriḥ Atri by prayer found the sun hidden by darkness* (6) and *Ātriḥ sūryasya divi cākṣur ādhāt Atris placed the eye of the sun in heaven* (8) ; and in the A.V. and the ŚB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Aṅgirasas must therefore undoubtedly be meant here. ēke : the pl. is here used to express an indefinite group beside ēkas and dvā in the rest of the hymn (cp. 105). manvata : 3. pl. ipf.  $\bar{A}$ . (without augment) of man *think*. arocayan : ipf. cs. of roc *shine*.

## SOMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Maṇḍala ix, and about half a dozen in others)



addressed to him, he comes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of Indra or Varuṇa because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūṣan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed *mádhu* or *sweet draught*, but oftenest called *indu* the *bright drop*. The colour of Soma is brown (*babhrú*), ruddy (*aruná*), or more usually tawny (*hári*). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (*barhís*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*amśú*) is crushed are called *ádri* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamāna* or *punāná* *flowing clear*. This purified (unmixed) Soma is sometimes called *śuddhá* *pure*, but much oftener *śukrá* or *śuci* *bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kalāśa*) or vats (*dróna*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mrj* *cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*ásir*): milk (*gó*), sour milk (*dádhi*), and barley (*yáva*). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the Rbhus are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (*sadhástha*) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his



yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called *amṛta draught of immortality*. All the gods drink Soma; they drank it to gain immortality; it confers immortality not only on gods, but on men. It has, moreover, medicinal powers: Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought: he is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vṛtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (*pāti*) of plants, which also have him as their king; he is a lord of the wood (*vānaspāti*), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma several times means the moon; and in the Brāhmaṇas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship. In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk; in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth; in both the Soma draught has become a mighty god and is called a king; in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It



must then have been regarded as a kind of honey mead (Skt. mādhu, Gk. μέθυ, Anglo-Saxon *medu*).

The name of Soma (= Haoma) means *pressed juice*, being derived from the root *su* (= Av. *hu*) *press*.

viii. 48. Metre: Triṣṭubh; 5. Jagatī.

१ स्वादोरमचि वयसः सुमेधाः	स्वादोः । अमचि । वयसः । सुमेधाः ।
स्वाधो वरिवोवित्तरस्य ।	सुआधोः । वरिवोवित्तरस्य ।
विश्वे यं देवा उत मर्त्यासो	विश्वे । यम् । देवाः । उत । मर्त्यासः ।
मधु ब्रुवन्तो अभि संचरन्ति ॥	मधु । ब्रुवन्तः । अभि । सम्संचरन्ति ॥

1 svādór abhakṣi váyasah sume- dháh	<i>Wisely I have partaken of the sweet food that stirs good thoughts,</i>
suādhío varivovittarasya,	<i>best banisher of care, to which all</i>
vísve yám devā utá mártiāso,	<i>gods and mortals, calling it honey,</i>
mādhu bruvānto, abhī saṁcār- anti.	<i>come together.</i>

ābhakṣi: 1. s. *Ā. s* ao. of *bhaj* share; with partitive gen. (202 A e).  
sumedhās: appositionally, as a wise man; svādhyās: gen. of  
svādhi (declined like rathī, p. 85, f. n. 4). yám: m. referring to the  
n. váyas, as if to sōma. abhī saṁcāranti: p. 469, B a.

२ अन्तश्च प्रागा अदितिर्मवास्व	अन्तरिति । च । प्र । अर्गाः । अदितिः ।
अवचाता हरसो देवस्य ।	भवासि ।
इन्द्रविद्धस्य सख्यं जुषाणः	अवचाता । हरसः । देवस्य ।
औष्टीव धुरमनु राय ऋध्याः ॥	इन्द्रो इति । इन्द्रस्य । सख्यम् । जुषाणः ।
	औष्टी इव । धुरम् । अनु । राये । ऋध्याः ॥

2 antás ca prāgā, Áditir bhavāsi,	<i>If thou hast entered within, thou</i>
avayātá háraso dáiviasya.	<i>shalt be Ađiti, appeaser of divine</i>
Índav, Índrasya sakhiām ju-	<i>wrath. Mayest thou, O Indu,</i>
sānāh,	<i>enjoying the friendship of Indra,</i>
Íraṁṣṭīva dhúram, ánu rāyá	<i>like an obedient mare the pole,</i>
rdhyāh.	<i>advance us to wealth.</i>



antás: cp. note on vii. 86, 2 b. Soma is here addressed. *prāgās*: the Padapāṭha analysis of this as *prā āgāḥ* is evidently wrong, because in a principal sentence it must be *prā āgāḥ* (p. 468, 20) or in a subordinate one *pra-āgāḥ* (p. 469, 20 B); here it is the latter, because of *ca* = *if* (p. 229, 8). *Āditis*: because Aditi releases from sin (e.g. *anāgāstvam* no *Āditiḥ kṛnotu* may *Aditi* produce sinlessness for us, i. 162, 22); that is, may Soma purify us within. *īndav*: vocatives in *o* are always given as *Pragrhya* in the Pada text (*o iti*) even though their Sandhi before vowels may be *av* or *a* in the Saṃhitā text; cp. note on ii. 33, 3 b. *śráuṣṭi*: this word occurs only here, and its meaning is uncertain; the most probable sense is *obedient mare*. *rāyé*: this analysis of the Padapāṭha makes the construction doubtful because an acc. is wanted as parallel to *dhūram*; *nas* may be supplied; then the sense would be: 'as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.' *ṛdhyās*: root ao. op. of *ṛdh* thrive.

३ अपाम सोमममृता अभूमा-  
गन्म ज्योतिरविदाम देवान् ।  
किं नूनमस्मान् कृणवद् अरातिः  
किम् धूर्तिरमृत मर्त्यस्य ॥

अपाम । सोमम् । अमृताः । अभूम् ।  
अगन्म । ज्योतिः । अविदाम । देवान् ।  
किम् । नूनम् । अस्मान् । कृणवत् । अरातिः ।  
किम् । अं इति । धूर्तिः । अमृत । मर्त्यस्य ॥

३ *āpāma sōmam*; *amṛtā abhūma*;  
*āganma jyōtir*; *āvidāma devān*.  
*kim nūnām asmān kṛṇavad ā-*  
*rātiḥ* ?  
*kim u dhūrtir*, *amṛta*, *mārti-*  
*asya* ?

*We have drunk Soma; we have*  
*become immortal; we have gone to*  
*the light; we have found the gods.*  
*What can hostility now do to us,*  
*and what the malice of mortal man,*  
*O immortal one?*

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 845, C.). *āpāma*: root ao. of *pā* drink. *abhūma*: root ao. of *bhū* become. *āganma*: root ao. of *gām* go. *jyōtis*: acc. of the goal (197 A 1). *āvidāma*: a ao. of 2. *vid* find. *kṛṇavat*: 3. s. pr. sb. of *kṛ* do (p. 184). *amṛta*: Soma.



४ शं नो मव हृद आ पीत इन्दो शम् । नः । मव । हृदे । आ । पीतः ।  
 ,पितिव सोम सूनवे सुशेवः । इन्दोऽइति ।  
 सखेव सख्यं चरुशंस धीरः पिताऽइव । सोम । सूनवे । सुऽशेवः ।  
 ग्र ए आयुर्जीवसे सोम तारीः ॥ सखाऽइव । सख्ये । चरुऽशंस । धीरः ।  
 ग्र । नः । आयुः । जीवसे । सोम । तारीः ॥

4 śām no bhava hṛdā ā pītā, Do good to our heart when drunk,  
 Indo; O Indu; kindly like a father, O  
 pitēva, Soma, sūnāve suśēvaḥ, Soma, to his son, thoughtful like a  
 sākheva sākhyā, uruśamsa, dhī- friend to his friend, O far-famed  
 raḥ, one, prolong our years that we may  
 prā ṇa āyur jivāse, Soma, tārīḥ. live, O Soma.

śām hṛdē refreshing to the heart occurs several times; the empha-  
 sizing pcl. ā is here added to the dat. prā ṇaḥ: Sandhi, 65 c.  
 jivāse: dat. inf. of jiv live. tārīḥ: 1ṣ ao. inj. from tṛ cross.

५ इमे मा पीता यशंस उरुष्यवो इमे । मा । पीताः । यशंसः । उरुष्यवः ।  
 रथं न गावः समनाह पर्वसु । रथम् । न । गावः । सम । अनाह ।  
 ते मा रचन्तु विस्त्रसश्चरिचाह पर्वेऽसु ।  
 उत मा स्नामाद्यवयन्त्विह्दवः ॥ ते । मा । रचन्तु । विऽस्त्रसः । चरिचात् ।  
 उत । मा । स्नामात् । यवयन्तु । इह्दवः ॥

5 imé mā pītā yaśása uruṣyávo, These glorious, freedom-giving  
 rátham ná gāvaḥ, sám anāha (drops), ye have knit me together  
 párvasu; in my joints like straps a car; let  
 té mā rakṣantu visrásáś carī- those drops protect me from break-  
 trād, ing a leg and save me from  
 utá mā srāmād yavayantu in- disease.  
 davaḥ.

imé: supply indavas from d. yaśásas: p. 59. uruṣyávas: cp.  
 varivovittarasya in 1 b. anāha: this seems to be an irregular pf.



form from *nah bind* for *nanāha*; cp. *góbhiḥ sām̐naddho asi thou art bound together with straps* (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). *visrásas*: abl. inf. (of *vi-srams*) with attracted object in the abl. *caritrād*: p. 337, 3a. Note that Pada *c* is a *Tristubh*. *yavayantu*: cs. ipv. of *yu separate*. Change in *c* and *d*, as often, from 2. to 3. prs.

ई अग्निं न मां मथितं सं दिदीपः । अग्निम् । न । मा । मथितम् । सम् ।  
 प्र चक्ष्य कृणुहि वस्यसो नः । दिदीपः ।  
 अथा हि ते मद आ सोम मन्ये प्र । चक्ष्य । कृणुहि । वस्यसः । नः ।  
 रेवाँ इव प्र चरा पुष्टिमर्ह ॥ अथ । हि । ते । मदे । आ । सोम । मन्ये ।  
 रेवान् इव । प्र । चर । पुष्टिम् । अर्ह ॥

6 agnīm ná mā mathitām sām̐ Like fire kindled by friction  
 didīpaḥ; inflame me; illumine us; make  
 prā cakṣaya; kṛṇuhi vāsyaso us wealthy. For then, in thy  
 naḥ. intoxication, O Soma, I regard  
 āthā hī te mada ā, Soma, myself as rich. Enter (into us)  
 mānye for prosperity.  
 revāṁ iva. prā carā puṣṭim  
 ācha.

didīpas: red. ao. inj. of *dīp shine*. *prā cakṣaya*: cs. of *cakṣ see* (cp. 8 b). *kṛṇuhi*: cp. p. 134; accented as beginning a sentence. *vāsyasas*: A. pl. of *vāsyāms* (cpv. of *vāsu*, 103, 2 a). *āthā* (metrically lengthened): *then*, when inflamed by Soma. *revān*: predictatively with *mānye* (196 a), *iva* being sometimes added. *prā carā* (metrically lengthened): cp. 2 a, *antās ca prāgāḥ*. *puṣṭim ācha*: give us actual prosperity also.

७ इषिरिणं ते मनसा सुतस्य । इषिरिणं । ते । मनसा । सुतस्य ।  
 मचीमहि पित्र्यस्यैव रायः । मचीमहि । पित्र्यस्यैव । रायः ।



सोमं राजन्प्र ण आयूषि तारीरु सोम । राजन् । प्र । नः । आयूषि ।  
 अहानीव सूर्यो वासराणि ॥ तारीः ।  
 अहानिऽइव । सूर्यः । वासराणि ॥

7 *iṣirēṇa te mānasā sūtāsya bhakṣīmāhi, pītriasyeva rāyāḥ. Sōma rājan, prā ṇa āyūṃṣi tārīr, āhānīva sūrio vāsarāṇi.* *Of thee pressed with devoted mind we would partake as of paternal wealth. King Soma, prolong our years as the sun the days of spring.*

*bhakṣīmāhi: s ao. op. of bhaj share. pītryasya iva: because Soma is regarded as a father, cp. 4 b. Sōma rājan: being a single voc. (rājan is in apposition), Sōma alone is accented (p. 465, 18). prā ṇas: cp. 4 d. tāris: cp. 4 d. āhāni: 91, 2.*

८ सोमं राजन्मृक्या नः स्वस्ति सोम । राजन् । मृक्य । नः । स्वस्ति ।  
 तव स्वसि ब्रह्माऽइस्वस्वि विद्धि । तव । स्वसि । ब्रह्माः । तस्व । विद्धि ।  
 अलंति दत्तं चत मनुर्विन्दो अलंति । दत्तः । चत । मनुः । इन्दो इति ।  
 मा नो अय्यो अनुकामं परा दाः ॥ मा । नः । अय्यः । अनुकामम् । परा ।  
 दाः ॥

8 *Sōma rājan, mṛṣāyā naḥ svasti; tāva smasi vratīās: tāsyā vid-dhi. ālartī dākṣa utā manyūr, Indo; mā nō aryō anukāmāṃ parā dāḥ.* *King Soma, be gracious to us for welfare; we are thy devotees: know that. There arise might and wrath, O Indu: abandon us not according to the desire of our foe.*

*mṛṣāyā: accented as beginning a sentence after an initial voc. (p. 467, 19 A c); final vowel metrically lengthened. svasti: shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this word though obviously = su + asti is not analysed in the Padapāṭha (cp. note on i. 1, 9). smasi: 1. pl. pr. of as be. tāsyā: with vid*



*know about*, 202 A c. *viddhi*: 2. s. ipv. of *vid know*. *áartti*: 3. s. pr. int. of *r go* (174 a). *aryás*: gen. of *ari foe* (cp. p. 81, f. n. 1; 99, 3), dependent on *anukāmam*; cp. *árātis* in 3 c. *dāḥ*: 2. s. root<sup>o</sup> ao. inj. of *dā give*.

९ त्वं हि नक्षन्वः सोम गोपा त्वम् । हि । नः । तन्वः । सोम । गोपाः ।  
 गात्रेऽगात्रे निषसत्या नृचक्षाः । गात्रेऽगात्रे निऽससत्यं । नृऽचक्षाः ।  
 यत्तै वयं प्रमिनाम ब्रतानि यत् । ते । वयम् । प्रऽमिनाम । ब्रतानि ।  
 स नो मृळ सुषखा देव वस्यः ॥ सः । नः । मृळ । सुऽसखा । देव । वस्यः ॥

9 tuám hí nas tanúas, Soma, gopá, Since thou art the protector of  
 gātre-gātre niṣasátthā nṛcākṣāḥ. our body, O Soma, thou as sur-  
 yát te vayám pramināma vra- veyor of men hast settled in  
 tāni, every limb. If we infringe thine  
 sá no mṛḷa suṣakhā, deva, vá- ordinances, then be gracious to us  
 syaḥ. as our good friend, O god, for  
 higher welfare.

*tanúas*: gen. of *tanú body*. *gopás*: 97 A 2 (p. 79). *gātre-gātre*: 189 C. *ni-ṣasatthā*: 2. s. pf. of *sad*; cerebralization of *s* (67 a); metrical lengthening of final *a* (p. 441, a). *yád*: p. 242, 3. *pramināma*: sb. pr. of *pra-mī*. *sá*: p. 294, b. *su-ṣakhā*; on the cerebralization of *s* see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadhāraya (p. 455, d 1) is *su-ṣákhā*; the former is irregularly used in the latter sense. *vásyas*: the cpv. adj. is here used as an acc. adverb (p. 301, b).

१० ऋदूदरेण सखा सचेय ऋदूदरेण । सखा । सचेय ।  
 यो मा न रिष्येन्नर्थश्च पीतः । यः । मा । न । रिष्येत् । हुरिऽन्नश्च ।  
 अयं यः सोमो न्यधात्यस्त्रे पीतः ।  
 तस्या इन्द्रं प्रतिरमेत्यायुः ॥ अयम् । यः । सोमः । नि । अधात्यि ।  
 अस्त्रे इति ।  
 तस्यै । इन्द्रम् । प्रऽतिरम् । एमि । आयुः ॥



10 rdūdāreṇa sākhiā saceya,

yó mā ná riṣyed, dhariaśva,  
pītāḥ.ayāṃ yá sómo niádhāyi asmé,  
tásmā índraṃ pratíram emi  
āyuh.

*I would associate with the whole-  
some friend who having been drunk  
would not injure me, O lord of the  
bays. For (the enjoyment of) that  
Soma which has been deposited in  
us, I approach Indra to prolong  
our years.*

rdūdāreṇa: not analysed in the Padapāṭha (cp. note on ii. 88, 5 c);  
cp. tvám nas tanvò gopāḥ in 9 a. sākhyā: 99, 2. yó ná riṣyet:  
cp. 4 a. haryaśva: a characteristic epithet of Indra, who as the  
great Soma drinker is here addressed. nyádhāyi: 3. s. ao. ps. of  
dhā *put*; this (like prágās in 2 a) is irregularly analysed in the  
Padapāṭha as ní ádhāyi instead of ni-ádhāyi (p. 469, B). asmé:  
loc. (p. 104); Pragṛhya (26 c). emi: 1. s. pr. of i *go to* with acc.  
(197, A 1). pratíram: acc. inf. of tṛ *cross* (p. 836, 2 a) governing  
the acc. āyus (cp. 11 d). tásmāi: *for the sake of that* = to obtain or  
enjoy that, final dat. (p. 814, B 2).

११ अप॒ त्या अ॒स्थुर॒निरा॒ अमी॒वा॒

निर॑च॒सन्तमि॒वीची॒रमै॒षुः ।

आ सोमो॑ अ॒स्माँ अ॒रुह॑दिहा॒या॒

अ॒गन्म॒ यत्र॑ प्र॒तिर॑न्त॒ आयुः॑ ॥

अप॑ । त्याः । अ॒स्थुः । अनि॑राः । अमी॒वाः ।

निः । अ॒च॒सन् । तमि॑षीचीः । अ॒मै॒षुः ।

आ । सोमः॑ । अ॒स्मान् । अ॒रु॒ह॒त् । वि

ऽहा॑याः ।

अ॒ग॒न्म॒ । यत्र॑ । प्र॒ति॒र॒न्ते॑ । आ॒युः ॥

11 āpa tyā asthur ánirā, ámivā  
nir atrasan, támiṣicīr ábhaiṣuḥ.  
ā sómo asmāñ aruhad víhāyā:  
āganma yātra pratiránta āyuh.

*Those ailments have started off,  
diseases have sped away, the powers  
of darkness have been affrighted.  
Soma has mounted in us with  
might: we have gone to where men  
prolong their years.*

asthur: 3. pl. root ao. of sthā. atrasan: the ipf. is here  
irregularly used beside the two aorists; cp. the uniform use of the  
ao. in 3. támiṣicīr: this word, as occurring here only, is somewhat  
doubtful in sense; but it is probably a f. adj. formed from a stem in



añc added to *támis* (in *támis-rā darkness*): cp. 98 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 8 b). *ábhaiṣur*: s ao. of *bhī fear*. *á aru-hat*: a ao. of *ruh*: cp. the English phrase, 'go to the head'. *áganma yátra*: = 'we have arrived at the point when'. *d* is identical with i. 118, 16 d; it refers to the renewal of life at dawn.

१२ यो न इन्द्रः पितरो हृत्सु पीतो  
 ऽमर्त्यो मर्त्यो आविविश ।  
 तस्मै सोमाय हविषा विधेम  
 मृळीकि अस्व सुमती स्याम ॥

यः। नः। इन्द्रः। पितरुः। हृत्सु। पीतः।  
 अमर्त्यः। मर्त्यान्। आऽविविश ।  
 तस्मै। सोमाय। हविषा। विधेम।  
 मृळीकि। अस्व। सुऽमती। स्याम ॥

12 yó na induh, pitaro, hr̥tsú pītó,  
 ámartio mártiāñ āvivéśa,  
 tásmāi Sómāya haviṣā vidh-  
 ema :  
 mṛṭīkē asya sumatáu siāma.

The drop drunk in our hearts,  
 O Fathers, that immortal has  
 entered us mortals, to that Soma  
 we would pay worship with obla-  
 tion; we would abide in his mercy  
 and good graces.

*pitaras*: the Fathers, often spoken of as Soma-loving (*somyá*), are called to witness (cp. 13 a). *hr̥tsú pītáḥ*: cp. 2 a *antás ca prágāḥ* and 10 c *yāḥ sómo niádhāyi asmé*.

१३ त्वं सोम पितृभिः संविद्धानो  
 ऽनु द्यावापृथिवी आ ततन्व ।  
 तस्मै त इन्द्रो हविषा विधेम  
 वयं स्याम पतयो रयीणाम् ॥

त्वम्। सोम। पितृभिः। समऽविद्धानः।  
 अनु। द्यावापृथिवी इति। आ। ततन्व।  
 तस्मै। ते। इन्द्रो इति। हविषा। विधेम।  
 वयम्। स्याम। पतयः। रयीणाम् ॥

13 tuām, Soma, pitṛbhiḥ samvid-  
 ānó,  
 ānu dyāvāpṛthiví ā tatantha.  
 tásmāi ta, Indo, haviṣā vidh-  
 ema :  
 vayām siāma pátayo rayīṇām.

Thou, O Soma, uniting with the  
 Fathers, hast extended thyself over  
 Heaven and Earth. To thee as  
 such, O Indu, we would pay  
 worship with oblation: we would  
 be lords of riches.



saṃ-vidānās: see x. 14, 4 b. ānu ā tatantha: = hast become famous in. d is identical with iv. 50, 6 d,

१४ चातारो देवा अधि वोचता नो चातारः । देवाः । अधि । वोचत । नः ।  
 मा नो निद्रा ईशत मोत जल्यिः । मा । नः । निद्रा । ईशत । मा । चत ।  
 वयं सोमस्य विश्वहं प्रियासः जल्यिः ।  
 सुवीरांसो विदधमा वदेम ॥ वयम् । सोमस्य । विश्वहं । प्रियासः ।  
 सुवीरांसः । विदधम् । आ । वदेम् ॥

14 trātāro devā, ādhi vocatā no. *Ye protecting gods, speak for us.*  
 mā no nidrā īśata, mōtā jālpīḥ. *Let not sleep overpower us, nor idle*  
 vayam Sōmasya viśvāha pri- *talk. We always dear to Soma,*  
 yāsah, *rich in strong sons, would utter*  
 suvirāso vidātham ā vadema. *divine worship.*

trātāro devāḥ: accent, see note on 7 c. ādhi vocatā: 2. pl. ao. ipv. of vac *speak*; final vowel metrically lengthened; = *take our part, defend us* (nas, dat.). nidrā: probably for nidrāḥ: see note on svadhā, x. 129, 5 d. īśata: 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nidrā and jālpīḥ probably refer to the vows of waking and silence in the rite of initiation (dikṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sōmasya. priyāsas: with gen. (p. 322 C).

१५ त्वं नः सोम विश्वतो वयोधास त्वम् । नः । सोम । विश्वतः । वयःधाः ।  
 त्वं स्वर्विदा विशा नृचर्चाः । त्वम् । स्वःवित । आ । विश् । नृचर्चाः ।  
 त्वं न इन्द्र क्षतिभिः सजोषाः त्वम् । नः । इन्द्रो इति । क्षतिभिः । स  
 पाहि पश्चातादुत वा पुरस्तात् ॥ सजोषाः ।  
 पाहि । पश्चातात् । चत । वा । पुरस्तात् ॥

15 tuām naḥ, Soma, viśvāto va- *Thou art, O Soma, a giver of*  
 yodhās. *strengli to us on all sides. Thou*  
 tuām suarvid. ā viśā nṛcākṣāḥ. *art a finder of light. Do thou, as*



tuām na, Inda, ūtibhiḥ sajōsāḥ *surveyor of men, enter us. Do*  
 pāhi pascātād utā vā purāstāt. *thou, O Indu, protect us behind*  
*and before with thine aids ac-*  
*cordant.*

ā viśā : final vowel metrically lengthened. Inda : for Indav (21 b); on the Padapaṭha, cp. note on 2 c. ūtibhis to be taken with sajōsās. utā vā : or = and.

## FUNERAL HYMN

The RV. contains a group of five hymns (x. 14-18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitr (i. 35) conducts and Pūṣan (vi. 54) protects the dead. Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuṇa.

x. 14. Metre: Triṣṭubh; 13. 14. 16. Anuṣṭubh; 15. Bṛhatī.

१ परेयिवांसं प्रवतीं महीरनुं	परेयिवांसम् । प्रवतः । महीः । अनु ।
वज्रभ्यः पन्थामनुपस्यशानम् ।	वज्रभ्यः । पन्थाम् । अनुपस्यशानम् ।
वैवस्वतं संगमनं जन्तानां	वैवस्वतम् । समंगमनम् । जन्तानाम् ।
यमं राजानं हविषा दुवस्व ॥	यमम् । राजानम् । हविषां । दुवस्व ॥



1 pareyivāmsam pravāto mahīr  
 • ānu,  
 bahūbhyaḥ pānthām anupaspaś-  
 ānām,  
 Vaivasvatām saṃgāmanam jā-  
 nānām,  
 Yamām rājānam haviṣā du-  
 vasya.

*Him who has passed away along  
 the mighty steeps and has spied out  
 the path for many, him the son of  
 Vivasvant, the assembler of people,  
 Yama the king, do thou present  
 with oblation.*

a is a Jagali (see p. 445, f. n. 7). pareyivāmsam: pf. pt. act iyivāmsam (89 a) of i go, with pārā away. pravātas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 113, 8, yātra rājā Vaivasvatō, yātrāvarōdhanam divāḥ . . tātra mām amṛtam kṛdhi where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahīs: A. pl. f. of mātā great. pānthām: 97, 2 a. Vaivasvatām: Yama is in several passages called by this patronymic; cf. also 5 c, and x. 17, 1: Yamāsyā mātā, paryuhyāmānā mahō jāyā Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant. bahūbhyas: for the many that die and go to the other world. anu-paspaśānām: pf. pt. A. of spaś see. saṃgāmanam: as gathering the dead together in his abode. rājānam: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

२ यमो नीं गातुं प्रथमो विवेद  
 जेषा गव्यूतिरपमर्तवा च ।  
 यत्रा नः पूर्वे पितरः परेषु  
 एना जज्ञानाः पृथ्याञ्चनु स्वाः ॥

यमः । नः । गातुम् । प्रथमः । विवेद् ।  
 न । एषा । गव्यूतिः । अपमर्तवे । ज इति ।  
 यत्र । नः । पूर्वे । पितरः । पराऽईयुः ।  
 एना । जज्ञानाः । पृथ्याः । अनु । स्वाः ॥

2 Yamó no gātūm prathamó vi-  
 veda:  
 náisā gavyūtir āpabhartavā u.  
 yātrā naḥ pūrve pitāraḥ pa-  
 reyūr,  
 enā jajñānāḥ pathiā ānu svāḥ.

*Yama has first found out the way  
 for us: this pasture is not to be  
 taken away. Whither our former  
 fathers have passed away, thither  
 those that have been born since (pass  
 away) along their several paths.*



**Yamás :** a explains what is said of Yama in the preceding stanza. **viveda :** pf. of 2. vid *find*. **gávyūtis :** used figuratively to express the abode which Yama has found for those who die. **ápa-bhartavái :** dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 835, a). **b** is most naturally to be taken as forming a hemistich with **a**, not as beginning a new sentence antecedent to **yátra**. The exact sense of **cd** is uncertain owing to the doubtful interpretation of **ená** and **jajñānás**. The former word is probably corr. to **yátra**, and the latter the frequent pf. pt. **Ā.** of **jan generate**. It might be from **jñā know** (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, 'knowing the way thereby (**ená**),' because Yama found it for them. **svás :** *by their own paths*, each by his own, each going by himself.

३ मातली कव्यैर्मो अङ्गिरोभिर्  
बृहस्यतिर्ऋक्षभिर्वावृधानः ।  
यांस देवा वावृधुयै च देवान  
खाहान्ये स्वधयान्ये मदन्ति ॥

मातली । कव्यैः । यंसः । अङ्गिरःमिः ।  
बृहस्यतिः । ऋक्षमिः । ववृधानः ।  
यान् । च । देवाः । ववृधुः । ये । च ।  
देवान् ।  
खाहा । अन्ये । स्वधया । अन्ये । मदन्ति ॥

3 Mātālī Kavyāir, Yamó Āngiro-  
bhir,  
Bṛhaspátir Ṛkva**b**hir vāvṛdhā-  
nāh,  
yāms ca devā vāvṛdhūr, yé ca  
devān,  
svāhā anyé, svadháyānyé mad-  
anti.

*Mātālī having grown strong with  
the Kavyas, Yama with the Āngi-  
rāses, Bṛhaspati with the Ṛkvas,  
whom the gods have made strong  
and who (have made strong)  
the gods, some rejoice in the call  
Svāhā, others in the offering to the  
dead.*

**Mātālī :** mentioned only here ; one of seven m. stems in **ī** (100, 1 b). **Sāyana** thinks this means **Indra** because that god's charioteer (in later times) is **mātali** and therefore **mātālī** (N. of **mātalin**) is 'he who is accompanied by **mātali**' ; but the accent of words in **ī** is invariably on that syllable (p. 454 B a). **Kavyāis :** name of a group of ancestors ; the inst. used in the sociative sense (199 A 1). **Āngi-**



robhis: another group of ancestors, otherwise associated with Br̥haspati (who exclusively is called Āngirasā). Ṛkvaḥbis: another group of ancestors; cp. sā ṣkvatā gaṇēna he (Br̥haspati) with the singing host (iv. 50, 5). vāvṛdhānās: by means of oblations. yāmāca: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. svāhā anyé: some, by their association with the gods, rejoice in the call svāhā, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. madanti: with inst. (p. 308, 1 c).

४ इमं यम प्रस्तुरमा हि सीदा- इमम् । यम् । प्रस्तुरम् । आ । हि । सीद ।  
 ङ्गिरोमिः पितुमिः संविदानः । अङ्गिरःमिः । पितुमिः । समविदानः ।  
 आ त्वा मन्त्राः कविशस्ता वहन्त्व आ । त्वा । मन्त्राः । कविशस्ताः । वहन्तु ।  
 एना राजन्हविषा मादयस्व ॥ एना । राजन् । हविषा । मादयस्व ॥

4 imám, Yama, prastarám á hí Upon this strewn grass, O Yama,  
 sída, pray scat thyself, uniting thyself  
 Āngirobhiḥ pitṛbhiḥ samvidā- with the Āngirases, the fathers.  
 nāḥ. Let the spells recited by the sects  
 á tvā mántrāḥ kavíśastā vah- bring thee hither. Do thou, O king,  
 antu. rejoice in this oblation.  
 ená, rájan, havíṣā mādayasva.

á sída: 2. s. ipv. of sad sit w. acc. hí: p. 252, 2; cp. p. 467, B. pitṛbhis: apposition to Āngirobhis (cp. 3 a). samvidānās: pr. pt. A. of 2. vid find according to the root class (158 a a). kavíśastās: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. ená: here (cp. 2 d) inst. of ena (112 a) agreeing with havíṣā; accented because beginning the Pāda (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.

५ अङ्गिरोमिरा गहि यज्ञियेमिर् यमं वैरूपैरिह मादयस्व । अङ्गिरःमिः । आ । गहि । यज्ञियेमिः ।  
 यमं वैरूपैः । इह । मादयस्व ।



विदस्वन्तं ऊवे यः पिता ते विदस्वन्तम् । ऊवे । यः । पिता । ते ।  
 ऽस्मिन्ने वर्हिषा निषद ॥ अस्मिन् । यज्ञे । वर्हिषि । आ । निऽसद ॥

5 *Āngirobhir ā gahi yajñīyebhir; Come hither with the adorable*  
*Yāma, Vairūpāir ihā māda- Āngirases; O Yama, with the sons*  
*yasva. of Virūpa do thou here rejoice. I*  
*Vīvasvantam huve, yāh pitā te, call Vivasvant who is thy father,*  
*asmin yajñe barhiṣi ā niṣādya. (let him rejoice), having sat himself*  
*down on the strew at this sacrifice.*

*Āngirobhis*: sociative inst. (199 A 1). *ā gahi*: root ao. ipv. of *gam* (148, 5). *Vairūpāis*: sociative inst.; this patronymic form occurs only here; *Virūpa* occurs once in the sing. as the name of one who praised Agni (viii. 64, 6), and three times in the pl. as of seers closely connected with the *Āngirases*, as sons of heaven or of *Āngiras*. *huve*: 1. s. pr. *Ā.* of *hū* call. *yās*: supply *āsti*. *c* is defective by one syllable (p. 441, 4 B a). *barhiṣi ā*: to be taken together (cp. 176, 1, 2). *niṣādya*: gd. of *sad* sit; agreeing with *Vīvasvantam* (cp. 210): it is not the priest who sits down on the strew, but the god; *d* occurs in iii. 35, 6 as applied to Indra.

६ अङ्गिरसो नः पितरो नवम्वा अङ्गिरसः । नः । पितरः । नवम्वाः ।  
 अथर्वाणो मृगवः सोम्यासः । अथर्वाणः । मृगवः । सोम्यासः ।  
 तेषां वयं सुमतौ यज्ञियां नाम तेषाम् । वयम् । सुऽमतौ । यज्ञियां नाम ।  
 अपि मद्रे सोमनसे स्वाम ॥ अपि । मद्रे । सोमनसे । स्वाम ॥

6 *Āngiraso, naḥ pitāro, Nāvagvā, The Āngirases, our fathers, the*  
*Ātharvāṇo, Bhṛgavaḥ, somiā- Navagvas, the Atharvans, the*  
*saḥ: Bhṛgus, the Soma-loving: we would*  
*tēṣāṃ vayam sumatāu yajñi- abide in the favour, the good graces*  
*yānām of them the adorable ones.*  
*āpi bhadre saumanasē siāma.*



naḥ pitáraḥ : in apposition to the names ; cp. 4 b. Návagvās &c., names of ancient priestly families. ápi syāma to be taken together; ápi as = *to take part in*.

७ प्रेहि प्रेहि पथिभिः पूर्वभिर्  
यचा नः पूर्वे पितरः परेयुः । यच नः पूर्वे पितरः पराईयुः ।  
उभा राजाना स्वधया मदन्ता उभा । राजाना स्वधया । मदन्ता ।  
यमं पश्चासि वरुणं च देवम् ॥ यमम् । पश्चासि । वरुणम् । च । देवम् ॥

7 préhi, préhi pathibhiḥ pūrvī-  
bhir,  
yātrā naḥ pūrve pitáraḥ pa-  
reyūḥ.  
ubhā rājānā svadhāyā mād-  
antā,  
Yamāṃ paśyāsi Vāruṇaṃ ca  
devām.

*Go forth, go forth by those  
ancient paths on which our fathers  
of old have passed away. Thou  
shall see both kings rejoicing in the  
offering to the dead, Yama and  
Varuṇa the god.*

préhi préhi : addressed to the dead man ; note that this repeated  
ed. vb. is not treated as an Āmreḍita ; in fact only one repeated  
verbal form is so treated in the RV., viz. pība-pība (p. 282, g). Note  
the remarkable alliteration in a b ; cp. the repetition of -ā in c and  
of -am in d ; of a- in 9 c d, and of -au in 10-12. pūrve : prn. adj.  
(p. 116). rājānā : note that both Yama and Varuṇa are called kings,  
but Varuṇa alone a god (cp. note on 1 d). svadhāyā : cp. 3 d.  
paśyāsi : 2. s. pr. sb. of paś see (cp. p. 353).

८ सं गच्छ पितुभिः सं यमेन-  
ष्टापूर्तेन परमे बीमन् । सम । गच्छ । पितुभिः । सम । यमेन ।  
हित्वायावद्यं पुनरस्मेहि हित्वाय । अद्यम् । पुनः । अस्तम् । आ ।  
सं गच्छ त्वा सुवर्चाः ॥ इहि ।  
सम । गच्छ । त्वा । सुवर्चाः ॥



ॐ sām gachasva pitṛbhiḥ, sām Yaména,  
 iṣṭāpūrténa paramé vioman.  
 hitváyāvadyám púnar ástam óhi :  
 sām gachasva tanúā suvárcāḥ.

*Unite with the Fathers, unite with Yama, with the reward of thy sacrifices and good works in the highest heaven. Leaving blemish behind go back to thy home; unite with thy body, full of vigour.*

iṣṭā-pūrténa: note that this old Dvandva ed. (see vocab.) is not analysed in the Pada text. paramé: the abode of Yama and the Fathers is in the highest heaven; mádhya diváh in x. 15, 14. vioman: loc. without i (p. 69). hitváya: gd., 168, 3. ástam: the home of the Fathers; cp. 9 b-d. tanvá suvárcāḥ: being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The AV. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sya is required.

ॐ अर्पेत् वीत वि च सर्पतातो  
 ऽस्मा एतं पितरो लोक्मकन ।  
 अहोभिरङ्गिरक्तुमिर्थं  
 यमो ददात्यवसानमसौ ॥

अर्प । इत् । वि । इत् । वि । च । सर्पत् ।  
 अतः ।  
 अस्मै । एतम् । पितरः । लोक्म । अङ्गिर ।  
 अहः ऽमिः । अत् ऽमिः । अत्तु ऽमिः । वि  
 ऽचक्षम् ।  
 यमः । ददाति । अव ऽसानम् । अस्मै ॥

ॐ ápeta, víta, ví ca sarpatáto :  
 asmá etám pitáro lokám akran.  
 áhobhir adbhír aktúbhir ví-  
 aktam  
 Yamó dadāti avasānam asmai.

*Begone, disperse, slink off from here: for him the Fathers have prepared this place. Yama gives him a resting-place distinguished by days and waters and nights.*

This stanza is addressed to the demons to leave the dead man alone. víta: for ví ita (see p. 464, 17, 1 a). asmái: accented because emphatic at the beginning of a Pada, but unaccented at the end of d (cp. p. 452, A c). akran: 3. pl. act. root ao. of kr make. áhobhir adbhíḥ: cp. ix. 113, where the joys of the next world are



described, yātra jyótir ájasraṃ, tásmin mām dhehi amṛte lóke' where there is eternal light, in that immortal world place me (7), and yātra amūr yahvátir ápas, tátra mām amṛtam kṛdhi where are those swift waters, there make me immortal (8). aktúbhis: nights as alternating with days. vyāktam: pp. of ví + añj adorn, distinguish.

- १० अति द्रव सारमेयी श्वानौ चति । द्रव । सारमेयी । श्वानौ ।  
 चतुरची श्वलौ साधुना पथा । चतुःश्चची । श्वलौ । साधुना । पथा ।  
 अथा पितृन्सुविद्वान् उपेहि अथ । पितृन् । सुऽविद्वान् । उपे । इहि ।  
 यमेन ये सधमादं मदन्ति ॥ यमेन । ये । सध्मादम् । मदन्ति ॥

- 10 áti drava sārameyāu śvánau, Run by a good path past the two  
 caturakṣāu śabālau sādhnā sons of Saramā, the four-eyed,  
 pathā; brindled dogs; then approach the  
 áthā pitṛn suvidātrām ūpehi, bountiful Fathers who rejoice at  
 Yaména yé sadhamādam mād- the same feast as Yama.  
 anti.

sārameyāu: in this and the following duals (including 11 a b) the ending au is irregularly used; in the old parts of the RV. ā is employed before consonants and at the end of a Pada. śvánau: to be read as a trisyllable (cp. 91, 8). caturakṣāu: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagati (cp. p. 445, f. n. 7). áthā: the second syllable metrically lengthened. Yaména: sociative inst. (p. 306, 1). sadhamādam: cognate acc. with mādanti (p. 300, 4).

- ११ यौ ते श्वानौ यम रक्षितारौ यौ । ते । श्वानौ । यम् । रक्षितारौ ।  
 चतुरची पथिरची नृचर्चसौ । चतुःश्चची । पथिरची इति पथिऽरची ।  
 नृऽचर्चसौ ।



ताभ्यामेनं परि देहि राजन् ताभ्याम् । एनम् । परि । देहि । राजन् ।  
 स्वस्ति चास्मा अन्मीवं च धेहि ॥ स्वस्ति । च । अस्मै । अन्मीवम् । च ।  
 धेहि ॥

- 11 yáu te śuānau, Yama, rakṣitā- Give him over to those two, O  
 rau, King, that are thy dogs, O Yama,  
 caturakṣāu pathirākṣī nṛcākṣa- the guardians, four-eyed, watchers  
 sau, of the path, observers of men ;  
 tābhiām enam pári dehi, rājan : bestow on him welfare and health.  
 svastī cāsmā anamivām ca  
 dhehi.

yáu : au in this and the following duals for ā, as in 10. nṛcā-  
 kṣasau : as Yama's messengers (cp. 12 b). b is a Jagatī (cp. 10 b).  
 enam : the dead man. dehi (2. s. ipv. of dā give) : that they may  
 guide him to Yama's abode. dhehi : 2. s. ipv. of dhā put.

- १२ उरूणसावसुतृपा उदुम्बलौ उरूणसौ । असुतृपौ । उदुम्बलौ ।  
 यमस्व दूतौ चरतो जनौ अनु । यमस्व । दूतौ । चरतः । जनान् । अनु ।  
 तावस्मभ्यं दृश्ये सूर्याय तौ । अस्मभ्यम् । दृश्ये । सूर्याय ।  
 पुनर्दातामसुमवेह भद्रम् ॥ पुनः । दाताम् । असुम् । अद । इह । भद्रम् ॥

- 12 urūṇasāv, asutṛpā, udumbalāu, Broad-nosed, life-scaling, . . the  
 Yamāsya dūtāu carato jānām two as messengers of Yama wander  
 ānu ; among men ; may these two give us  
 tāv asmābhyam dṛśāye sūriāya back here to-day auspicious life that  
 pūnar dātām āsum adyēhā bhad- we may see the sun.  
 rām.

urū-ṇasāu : the second syllable is metrically lengthened ; on the  
 cerebralization of the dental n see 65 b ; here we have the normal use  
 of au as āv before a vowel within a Pāda ; broad-nosed, that is, keen-  
 scented. asutṛpā u- : on the Sandhi see 22 ; the literal meaning  
 delighting in lives implies delighting in taking them, while they



wander among men as Yama's messengers. *udumbaláu*: this word occurs here only, and there is no means of throwing any light on its sense; the *au* of this dual, as of *dūtáu*, for *ā*, shows the same irregularity as in the preceding stanzas. *caratas*: in order to seek out the lives of those about to go to the abode of Yama. *asmā-bhyam*: dat. pl. of *ahám*. *drśāye*: dat. inf., with attracted acc. (200 B 4). *dātām*: 3. du. ipv. root *ao*. of *dā give*; as having already marked us for their victims, let them give back our life to-day.

१३ यमाय सोमं सुनुत

यमाय जुहुता हविः ।

यसं ह यज्ञो गच्छत्

अग्निदूतो अरंक्षतः ॥

यमाय । सोमम् । सुनुत ।

यमाय । जुहुत । हविः ।

यमम् । ह । यज्ञः । गच्छति ।

अग्निदूतः । अरंक्षतः ॥

13 Yamāya sōmam sunuta,  
Yamāya juhutā haviḥ;  
Yamām ha yajñō gachati,  
Agnidūto āramkṣtaḥ.

*For Yama press the Soma, to  
Yama offer the oblation; to Yama  
goes the sacrifice well prepared, with  
Agni as its messenger.*

*juhutā*: with metrically lengthened final vowel; 2. pl. ipv. of *hu sacrifice* addressed to those officiating at the sacrifice. *Yamām*: acc. of the goal (197, 1; cf. 204, 1 b). *Agnidūtas*: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

१४ यमाय घृतवज्रविर्

जुहोत प्र च तिष्ठत ।

स नो देवेष्वा यमद्

दीर्घमायुः प्र जीवसे ॥

यमाय । घृतवत् । हविः ।

जुहोत । प्र । च । तिष्ठत ।

सः । नः । देवेभ्यः । आ । यमद् ।

दीर्घम् । आयुः । प्र । जीवसे ॥

14 Yamāya ghṛtāvad dhavir  
juhóta, prā ca tiṣṭhata;  
sā no devēṣu ā yamad,  
dīrghām āyuh prā jīvāse.

*To Yama offer the oblation  
abounding in ghee, and step forth;  
may he guide us to the gods that  
we may live a long life.*



juhóta: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. prá tiṣṭhata: *step forward*, in order to offer the oblation; cp. the use of prá bhr̥ *bring forward* an oblation. á yamat: inj. of root ao. of yam *extend*; this form constitutes a play on the name of Yama: nas: acc. governed by á yamad; cp. ix. 44, 5, sá naḥ Sómo devésu á yamat *may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. áyus: cognate acc. (197 A 4). prá jiváse: cp. p. 463, f. n. 8. The meaning of ed is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

१५ यमाय मधुमत्तमं

राज्ञे हव्यं जुहोतन ।

इदं नम ऋषिभ्यः पूर्वजेभ्यः

पूर्वेभ्यः पथिह्यः ॥

यमाय । मधुमत्तमम् ।

राज्ञे । हव्यम् । जुहोतन ।

इदम् । नमः । ऋषिभ्यः । पूर्वजेभ्यः ।

पूर्वेभ्यः । पथिह्यः ॥

15 Yamāya mādhumattamam

rājñe havyam juhótana.

idam nama ṛṣibhyaḥ pūrvajé-  
bhiaḥ,

pūrvēbhyaḥ pathikḥdbhiaḥ.

To Yama the king offer the most  
honeyed oblation. This obeisance is  
for the seers born of old, the ancient  
makers of the path.

juhótana: again the strong form to suit the metre (cp. 14 b). pathikḥdbhyas: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the pitryāna the road of the Fathers). This stanza is a Brhatī in the middle of Anuṣṭubha, differing from them only by the addition of four syllables in the third Pada (see p. 444, 9 b).

१६ त्रिकद्रुकेमिः पतति

पकुर्वीरेकमिद्वहत् ।

त्रिष्टुब्गायत्री छन्दसि

सर्वा ता यम आहिता ॥

त्रिकद्रुकेमिः । पतति ।

षट् । उर्वीः । एकम् । इत् । बृहत् ।

त्रिष्टुप् । गा॒य॒त्री । छन्द॑सि ।

सर्वा । ता । य॒मे । आ॑हिता ॥



16 trikadrakebhiḥ patati.

śāl urvīr, ékam id bṛhát,  
triṣṭúbh, gāyatrī, chándāṃsi,  
sārvā tā Yamá áhitā.

*It flies through the three Soma  
vats. The six earths, the one great  
(world), triṣṭubh, gāyatrī and (the  
other) metres, all these are placed  
in Yama.*

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. trikadrakebhis: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e.g. trikadrakeṣu apibat sutásya he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikadruka in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as 'the god flies like a bird to settle in the vats' (ix. 8, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. śāl urvīr: this expression is probably equivalent to the three heavens and three earths: cp. tistró dyávaḥ nihitā antár asmin, tistró bhúmīr úparāḥ, śāḍvidhānāḥ the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). ékam id bṛhát: by this expression is probably meant the universe, otherwise spoken of as víśvam ékam, idám ékam &c., the one being contrasted with the six; cp. i. 164, 6, ví yás tastāmbha śāl imā rájāṃsi . . kím ápi svid ékam? who propped asunder these six spaces; what pray is the one? triṣṭúbh, gāyatrī: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15-18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 13, 6 (Agni).



## PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Aṅgirasas and Atharvans, the Bhygas and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the R̥gveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitṛyāna) is different from that trodden by the gods (devayāna).

x. 15. Metre: Triṣṭubh; 11 Jagatī.

१ उदीरतामवर उत्परांस	उत् । ईरताम् । अवरे । उत् । परांसः ।
उन्धमाः पितरः सोम्यासः ।	उत् । मन्धमाः । पितरः । सोम्यासः ।
असुं य ईयुरवृका ऋतज्ञास	असुम् । ये । ईयुः । अवृकाः । ऋतज्ञाः ।
ते नोऽवन्तु पितरो हवेषु ॥	ते । नः । अवन्तु । पितरः । हवेषु ॥

1 ūd iratām āvara, ūt pārāsa,  
 ūn madhyamāḥ pitāraḥ somi-  
 āsaḥ ;  
 āsum yā īyūr avṛkā ṛtajñās,  
 té nō avantu pitāro hāveṣu.

*Let the lower, let the higher, let  
 the middlemost Soma-loving Fathers  
 arise; let those Fathers who,  
 friendly, knowing right, have gone  
 to life eternal, favour us in our  
 invocations.*



úd iratām : note that *cd.* verbs are often repeated by means of the *prp.* (here *úd* twice) alone. *ávare* (on the *dec.*, see 120 c 1) &c.: (these three words refer to the *Pitrs* dwelling in the three divisions of the world, earth, air, heaven (*cp. yé pāṛthive rājasi* in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: *AV. xviii. 2, 49*). *Sayana* thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the *AV. (xviii. 1, 44)*, he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by *pūrvāsas* and *ūparāsas*. *āsum* : life in the heavenly world, immortal life (the *Pitaras* are called immortal in *AV. vi. 41, 3*) as opposed to terrestrial life. *īyur* : 3. *pl. pf. act.* of *i go*.

२ इदं पितृभ्यो नमो अस्त्यद्य  
ये पूर्वसो य उपरास ईयुः ।  
ये पार्थिवे रजस्वा निषत्ता  
ये वा नूनं सुवृजनासु विष्णु ॥

इदम् । पितृभ्यः । नमः । अस्त्यद्य ।  
ये । पूर्वसः । ये । उपरासः । ईयुः ।  
ये । पार्थिवे । रजसि । आ । निषत्ताः ।  
ये । वा । नूनम् । सुवृजनासु । विष्णु ॥

2 idām pitṛbhyo nāmō astu adyā,  
yé pūrvāso, yā ūparāsa īyūḥ;  
yé pāṛthive rājasi ā niṣattā,  
yé vā nūnām suvrjānāsu vikṣū.

*Let this obeisance be made to-day  
to the Fathers who have departed  
earlier and later, who have seated  
themselves in the terrestrial air  
or who are now in settlements with  
fair abodes.*

*pūrvāsas* : in x. 14, 2. 7 the *prn.* form *pūrve* is used (see 120, 2). *īyur* : in x. 14, 2. 7 the more distinctive *cd.* *pareyūr* appears. *ā niṣattās* (*pp.* of *sad sit*, *cp. 67 a, b*; *cp. ā niṣādya* in x. 14, 5). *pāṛthive rājasi* : in the atmospheric region above the earth; here the *Pitaras* in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. *suvrjānāsu vikṣū* : *cp. the frequent mānuṣīṣu vikṣū human settlements*, with reference to the Fathers present at the funeral offerings on earth.



३ आहं पितृन्सुविदत्रो अवित्रि  
नपातं च विक्रमणं च विष्णोः ।  
बर्हिषदो ये स्वधया सुतस्य  
भजन्त पितृस्तद्वागमिषाः ॥

आ । अहम् । पितृन् । सुविदत्रान् ।  
अवित्रि ।  
नपातम् । च । विक्रमणम् । च । वि-  
ष्णोः ।  
बर्हिषदः । ये । स्वधया । सुतस्य ।  
भजन्त । पितृः । ते । इह । आगमिषाः ॥

3 āhām pitṛn suvidātrām avitsi,  
nāpātaṃ ca vikramāṇaṃ ca  
Viṣṇoḥ :  
barhiṣādo yé svadhāyā sutāsya  
bhājanta pitvās, tā ihāgami-  
ṣṭhāḥ.

*I have won hither the bountiful  
Fathers and the grandson and the  
wide stride of Viṣṇu : they who, sit-  
ting on the strcw, shall partake of  
the pressed drink with the offering  
to the dead, come most gladly here.*

ā-avitsi (1. s. *Ā. s* ao. of 2. vid *find*) ; = I have induced to come to this offering. nāpātaṃ : it is somewhat uncertain who is meant by this ; according to Prof. Geldner's ingenious explanation Yama (with whom the Pitaras are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with nāpātaṃ) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvant, the father of Yama (see note on x. 14, 1) ; but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvaṣṭṛ (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sāhaso nāpātaṃ (Agni is called nāptre sāhasvate in viii. 102, 7) = sāhasaḥ sūnūm son of strength, a frequent epithet of Agni, for which once (vi. 4, 4) sūno son alone is used in an Agni hymn ; and below (9 c) Agni is invoked to come with the Fathers : āgne yāhi suvidātrebhiḥ pitṛbhiḥ. There is here also a good example of the fanciful interpretations of Sāyaṇa : Viṣṇor (= yajñasya) nāpātaṃ (= vināśābhāvam) the non-destruction of the sacrifice. vikramāṇaṃ : Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhājanta : 3. pl. inj. *Ā.* of bhaj *share*, with partitive gen. (202 A e). pitvās : gen. of pitṛ (p. 81). ā-gamiṣṭhās : accent, p. 453, 9 A b.



४ बर्हिषदः पितर ऊत्यर्वाग् बर्हिषदः । पितरः । ऊती । अर्वाक् ।  
 इमा ते हव्या चक्षमा जुषध्वम् । इमाः । वः । हव्या । चक्षम । जुषध्वम् ।  
 त आ गतावसा शन्तेमेना- ते । आ । गत । अवसा । शन्तेमेन ।  
 या नः शं योररूपो दधात ॥ अथ । नः । शम् । योः । अरूपः । दधात ॥

4 bārhiṣadaḥ pitara, ūtī arvāg; *Ye Fathers that sit on the strew,*  
 imā vo havyā cakṣmā: juṣā- *come hither with aid; these offer-*  
 dhvam; *ings we have made to you: enjoy*  
 tā ā gata āvasā śāntamena; *them; so come with most beneficent*  
 āthā naḥ śām yōr arapó da- *aid; then bestow on us health and*  
 dhāta. *blessing free from hurt.*

bārhiṣadaḥ pitaraḥ: see note on viii. 48, 7 c. ūtī: inst. of ūtī (p. 81, f. n. 4). arvāk: *hither*; the vb. ā gata *come* is easily to be supplied from c. cakṣmā: with metrical lengthening of the final syllable. juṣādhvam: accented because it forms a new sentence (p. 466, 19 b). té: *as such*, as enjoying our offerings. gata: 2. pl. ipv. root ao. of gam *go*. āthā: metrically lengthened. dadhāta: 2. pl. pr. ipv. of dhā *place*, with irr. strong form of the pr. stem instead of the normal dhatta (p. 144 B 1 b).

५ उपहृताः पितरः सोम्यासौ उपहृताः । पितरः । सोम्यासः ।  
 बर्हिषेषु निधिषु प्रियेषु । बर्हिषेषु । निधिषु । प्रियेषु ।  
 त आ गमन्तु त इह श्रुवन्त्स ते । आ । गमन्तु । ते । इह । श्रुवन्तु ।  
 अधि ब्रुवन्तु ते वस्त्वस्मान् ॥ अधि । ब्रुवन्तु । ते । अवन्तु । वस्मान् ॥

5 ūpahūtāḥ pitaraḥ somiāso *Invited are the Soma-loving*  
 bārhiṣeṣu nidhiṣu priyeṣu; *Fathers to the dear deposits placed*  
 tā ā gamantu; tā ihā śruvantu; *on the strew; let them come; let*  
 ādhi bruvantu; té avantu *them listen here; let them speak for*  
 asmān. *us; let them aid us.*

ūpa-hūtās: pp. of hū *call*. nidhiṣu: the offerings deposited on the sacrificial grass. gamantu: 3. pl. ipv. root ao. of gam *go*. śruvantu: 3. pl. ipv. root ao. of śru *hear*.



६ आ॒द्या॒ जा॒नु दक्षि॑णतो नि॒षद्ये॒-  
मं य॒क्षम॑मि गृणी॒त वि॒श्वे ।  
मा हि॑सिष्ट पि॒तरः॒ केन॑ चि॒नो  
यद् आ॒गः पु॒रुष॑ता॒ करा॑म ॥

आ॒द्य॒अ॒द्यं । जा॒नु । दक्षि॑णतः । नि॒ऽसद्य॑ ।  
इ॒मम् । य॒क्षम् । अ॒मि । गृणी॑त । वि॒श्वे ।  
मा । हि॑सिष्ट । पि॒तरः॒ । केन॑ चि॒त् । नः॑ ।  
यत् । वः । आ॒गः । पु॒रुष॑ता । करा॑म ॥

६ ācya jānu, dakṣiṇatō niṣādya,  
imāṃ yajñām abhi grṇīta vīve;  
mā himsiṣṭa, pitarah, kēna cin  
no,  
yād va āgaḥ puruṣātā kārāma.

*Bending the knee, sitting down  
to the south do ye all greet favour-  
ably this sacrifice; injure us not,  
O Fathers, by reason of any sin  
that we may have committed against  
you through human frailty.*

ā-cyā (gd. of ac bend): note that the suffix -yā is much oftener long than short (164), but in the Pada text it is always short. jānu: probably the left knee; cp. the ŚB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. dakṣiṇatās: to the right (of the védi altar), that is, to the south, because the south is the region of Yama and the Pitaras. grṇīta: 2. pl. ipv. of 1. gr sing. himsiṣṭa: 2. pl. inj. iṣ ao. of hims injure. kēna cid yād āgaḥ for kēna cid āgasā yād, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 314 B 1). puruṣātā: inst. s. identical in form with the stem (97, 1, p. 77). kārāma: 1. pl. root ao. sh. (p. 171); in the sense of an indefinite past.

७ आसी॑नासो अ॒रुणी॑नामु॒पस्थे॑  
र॒यिं ध॑त्त दा॒शुषे॑ म॒र्त्याय॑ ।  
पु॒त्रेभ्यः॑ पि॒तर॒स्वस्व॑ व॒स्वः  
प्र य॑क॒त् त इ॒होर्ज॑ द॒धात् ॥

आसी॑नासः । अ॒रुणी॑नाम् । उ॒प॒ऽस्थे॑ ।  
र॒यिम् । ध॑त्त । दा॒शुषे॑ । म॒र्त्याय॑ ।  
पु॒त्रेभ्यः॑ । पि॒तरः॑ । त॒स्व । व॒स्वः ।  
प्र । य॑क॒त् । ते । इ॒ह । ऊ॒र्जम् । द॒धात् ॥

7 āsīnāso aruṇinām upāsthe  
rayim dhatta dāśuṣe mārtyāya.

*Sitting in the lap of the ruddy  
(dawns) bestow wealth on the wor-*



putrēbhīḥ, pitaras, tāsya vās- shipping mortal. To your sons, O  
 vaḥ Fathers, present a share of those  
 prā yachata; tā ihōrjaṃ da- riches; so do ye here bestow  
 dhāta. strength.

āśmāśas: irr. pr. pt. Ā. of ās *sit*: 158 a. aruṇānām: aruṇā  
*ruddy* is the colour of dawn, and the f. of this adj. sometimes  
 appears as an epithet of the dawns; that these are here meant is also  
 indicated by vii. 9, 1; 68, 3, where Agni and Sūrya are said to  
 awake or arise uśāsām upāsthāt *from the lap of the dawns*. dhatta  
 and dadhāta: here both the regular and the irr. ipv. of dhā are used  
 (cp. note on 4 d). tāsya vāsvaḥ: referring to rayīm in b; on the  
 form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

८ ये नः पूर्वे पितरः सोम्यासौ ये । नः । पूर्वे । पितरः । सोम्यासः ।  
 अनुहरे सोमपीथं वसिष्ठाः । अनुहरे । सोमपीथम् । वसिष्ठाः ।  
 तमिर्यमः संरराणो हवींश्च तमिः । यमः । समरराणः । हवींश्च ।  
 उश्नुशङ्गिः प्रतिकाममत्तु ॥ उश्नु । उश्नुमिः । प्रतिक्कामम् । अत्तु ॥

8 yé naḥ pūrve pitaraḥ somiāso, Those forefathers of ours, the  
 anūhiré somapīthāṃ Vasiṣṭhāḥ, Soma-loving, the Vasiṣṭhas, who  
 tébhir Yamāḥ samrarāṇo hav- fare after him to the Soma-  
 īmṣi, draught, with them let Yama,  
 uśānn uśādbhiḥ, pratikāmām sharing their gifts, eat the obla-  
 attu. tions at pleasure, he the eager with  
 them the eager.

anu-ūhiré: the derivation and meaning are somewhat doubtful;  
 most probably pf. of vah *drive*, in this case meaning *who have driven*  
*after Yama to the Soma-draught*; it may possibly come from ūh *con-*  
*sider*, then meaning *who have been considered worthy of the Soma-*  
*draught*. Vasiṣṭhās: as one of the groups of ancient seers. sam-  
 rarāṇās (pf. pt. Ā. of rā *give*): sharing with them their gifts to their  
 descendants (cp. 7 b c).

९ ये तानुषुदैवचा जेहमाना ये । तनुषु । देवचा । जेहमानाः ।  
 होचाविदः सोमतष्टासो अकैः । होचाविदः । सोमतष्टासः । अकैः ।



आग्नें याहि सुविदत्रैर्मिर्वाङ्  
सत्विः कृत्विः पितृभिर्धर्मसङ्गिः ॥

आ । अ॒ग्ने । या॒हि । सु॒वि॒द॒त्रै॒भिः ।  
अ॒र्वा॒ङ् ।  
स॒त्विः । कृ॒त्विः । पि॒तृ॒भिः । ध॒र्म॒स॒त्त॒भिः ॥

9 yé tātrṣūr devatrā jēhamānā,  
hotrāvidaḥ stōmataṣṭāsō arkāiḥ :  
āgne yāhi suvidātrebhir arvān  
satyāiḥ kavyāiḥ pitṛbhir ghar-  
masādbhiḥ.

Who, gasping, have thirsted  
among the gods, knowing oblations,  
having praise fashioned for them  
with songs : with them the bountiful  
Fathers, the true, the wise that sit  
at the heating vessel, come hither,  
O Agni.

tātrṣūr : pf. of trṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā : in heaven ; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomā-ṣṭāsas : this Tp., *fashioned with praise*, otherwise used with matī = *hymn*, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = ṣṭā-stomāsas ; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkāis : to be taken with the preceding word = *by means of songs*. arvān : 98 b. kavyāis : this word occurs in only two other passages, the original meaning apparently being = *kavi wise* (cp. kavyā-tā wisdom) ; here it may be intended to denote a particular group of Fathers (cp. x. 14, 8). gharmasādbhis : probably in heaven ; cp. x. 16, 10, sá gharām invāt paramé sadhāsthe : *may he (Agni) further the gharma in the highest abode* ; this word as well as jēhamānās may be intended to contrast with tātrṣūr ; cp. vii. 103, 9.

१० ये सत्यासो हविरदो हविष्या  
इन्द्रेण देवैः सरथं दधानाः ।  
आग्नें याहि सहस्रं देवन्दैः  
परैः पूर्वैः पितृभिर्धर्मसङ्गिः ॥

ये । स॒त्या॒सः । ह॒विः॒ऽअ॒दः । ह॒विः॒ऽपाः ।  
इ॒न्द्रे॒ण । दे॒वैः । स॒र॒थ॒म् । द॒धा॒नाः ।  
आ । अ॒ग्ने । या॒हि । स॒ह॒स्र॒म् । दे॒व॒न्॒दैः ।  
प॒रैः । पृ॒वैः । पि॒तृ॒भिः । ध॒र्म॒स॒त्त॒भिः ॥



10 yé satyáso havirádo haviṣpā

• Índreṇa deváiḥ sarátham dá-  
dhānāḥ,  
ágne yāhi sahásraṃ devavan-  
dáiḥ  
páraiḥ púrvaiḥ pitṛbhir gharma-  
sádbhiḥ.

*They who are true, eating the  
oblation, drinking the oblation,  
having the same car with Indra  
and the gods, with those thousand  
god-praising remote forefathers that  
sit at the heating vessel, come, O  
Agni.*

sa-rátham : this word, primarily a Bv., *having the same car*, is then often used as a cognate acc. (p. 300, 4) with yā = *go* (on a journey) *with the same car* (here with dhā in place of yā); then adverbially (p. 301, 5 b). dádhānās : pr. pt. Ā. of dhā *put* (cp. p. 460, f. n. 3); the pf. pt. Ā. would be dadhānās (159). sahásraṃ : agreeing with pitṛbhis : more usual would be sahásreṇa pitṛbhis : cp. 194 B 1 b (p. 291); párais : the primary meaning of this word is *farther* (opposed to *nearer* ávara, less often úpara, ántara), *more remote*, then also *higher*; there is no opposition here to púrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, púrvaiḥ paráiḥ; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, páraṇi pratná *remote, ancient deeds* opposed to ávarāsas *later men*.

११ अग्निष्वात्ताः पितर एह गच्छत  
सदःसदः सदत सुप्रणीतयः ।  
अन्ता हवींषि प्रयतानि बर्हिष्य  
अथा रयिं सर्ववीरं दधातन ॥

अग्निःस्वात्ताः । पितरः । आ । इह । गच्छत ।  
सदःसदः । सदत । सुप्रणीतयः ।  
अन्त । हवींषि । प्रयतानि । बर्हिषि ।  
अथ । रयिम । सर्ववीरम । दधातन ॥

11 Ágniṣvāttāḥ pitara, éhá ga-  
chata;  
sádaḥ-sadaḥ sadata, supraṇi-  
tayaḥ;  
attá havíṃṣi práyatāni barhiṣi;  
áthā rayim sárvavīraṃ dadhā-  
tana.

*Ye Fathers that have been de-  
voured by fire come hither; sit you  
down each on his seat, ye that have  
good guidance; eat the oblations,  
proffered on the strew; then bestow  
wealth accompanied entirely by  
strong sons.*



**Agni-ṣvāttās**: with the voc. accent on the first syllable; the ordinary accent would be **Agni-ṣvāttās** like other Tps. formed with **Agni**, but such cds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). **svāttās**: pp. of **svād** *sweeten* (cp. 67 b). **sādaḥ-sadaḥ**: itv. cd. (p. 282 a; p. 454, 10 a), governed by **sadata**. **sadata**: 2. pl. ipv. a ao. of **sad** *sit* (147, 5). **supraṇitayas**: *having good guidance, well led, coming in good order*; the Pada text does not recognize the cerebralization of the n (65 a, b). **attā, āthā**: final a metrically lengthened. **prā-yatāni**: pp. of **yam**. **dadhātana**: irr. strong form (cp. note on 7 d) and suffix **tana** (p. 925).

१२ त्वमग्नि ईक्षितो जातवेदो

त्वम् । अग्नि । ईक्षितः । जातवेदः ।

ऽवाङ्मह्यानि सुरभीषि ह्वली ।

अवाङ् । ह्व्यानि । सुरभीषि । ह्वली ।

प्रादाः पितृभ्यः स्वधया ते अन्नम्

प्र । अदाः । पितृभ्यः । स्वधया । ते ।

अग्नि त्वं देव प्रयता हवीषि ॥

अन्नम् ।

अग्नि । त्वम् । देव । प्रयता । हवीषि ॥

12 tuám, Agna, Ītá, jātavedo,  
āvāṅ dhavyāni surabhīṇi kṛtvī.  
prādāḥ pitṛbhyah; svadhāyā te  
akṣann;  
addhī tvám, deva, prāyatā hav-  
īṃṣi.

*Thou, O Agni, having been im-  
plored, O Jātavedas, hast conveyed  
the oblations, having made them  
fragrant. Thou hast presented  
them to the Fathers; with the  
funeral offering they have eaten  
them; do thou, O god, eat the  
oblations proffered.*

**Ītās**: by us. **jāta-vedas**: a very frequent and exclusive epithet of **Agni**; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: **visvā veda jānimā jātāvedāḥ** *Jātavedas knows all creations* (vi. 15, 13); this is also the explanation of Sayana here: **jātam, sarvaṃ jagad, vetti, iti jāta-vedāḥ**. **āvāt**: 2. s. s ao. of **vah** *carry* (144, 5). **dhavyāni**: for **havyāni** (54). **kṛtvī**: gd. of **kṛ** (168, 1). **adās**: 2. s. root ao. of **dā** (148, 1 a). **akṣan**: 3. pl. root ao. of **ghas** *eat* (p. 170, e). **addhī**: 2. s. ipv. of **ad** *eat*.



- १३ ये चेह पितरो ये च नेह ये । च । इह । पितरः । ये । च । न । इह ।  
 धाँश्च विस्र याँ उ च न प्रविस्र । यान् । च । विस्र । यान् । जुं इति । च । न ।  
 त्वं वेत्य् यति ते जातवेदः प्रविस्र ।  
 स्वधार्मिर्युञ्जं सुहृतं जुषस्व ॥ त्वम् । वेत्य् । यति । ते । जातवेदः ।  
 स्वधार्मिः । युञ्जम् । सुहृतम् । जुषस्व ॥

- 13 yé ca ihá pitáro yé ca néhá, Both the Fathers who are here  
 yámś ca vidmá yām̐ u ca ná and who are not here, both those  
 pravidmá, whom we know and whom we know  
 tuám vettha yáti té, jātavedaḥ; not, thou knowest how many they  
 svadhābhir yajñám sūktam are, O Jātavedas; enjoy the sacri-  
 juṣasva. fice well prepared with funeral  
 offerings.

yé ca: supply sánti. vidmá 1. pl. pf. of vid know (p. 154, 3); the  
 1. pl. pr. is vidmás. yámś ca: Sandhi, 40 a. yām̐ u: 39, and p. 25,  
 f. n. 2. pra-vidmá: know exactly. vettha: 2. s. pf. of vid know  
 (p. 154, 3). yáti: cp. 118 a. té: supply sánti.

- १४ ये अग्निदग्धा ये अन्नपिदग्धा ये । अग्निदग्धाः । ये । अन्नपिदग्धाः ।  
 मध्ये दिवः स्वधया मादयन्ते । मध्ये । दिवः । स्वधया । मादयन्ते ।  
 तेभिः स्वराळुनीतिमेतां तेभिः । स्वराट् । असुनीतिम् । एताम् ।  
 यथावत् तन्वं कल्पयस्व ॥ यथावत् । तन्वम् । कल्पयस्व ॥

- 14 yé Agnidagdhā yé ānagni- Those who, burnt with fire and  
 dagdhā, not burnt with fire, are exhilarated  
 mādhye divāḥ svadhāyā mādā- by the funeral offering in the midst  
 yante, of heaven, as sovereign ruler do  
 tébhiḥ suarāḥ āsunītim etām thou with them fit his body accord-  
 yathāvaśam tanuam kalpa- ing to thy power for this spirit-  
 yasva. guidance.

yé āgnidagdhāḥ: that is, buried. mādhye divāḥ: note that  
 the Fathers enjoy in heaven the funeral offering conveyed to them by



Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). tébhis: in association with them (199 A 1), as they know the path of the dead. svarāt: as sovereign lord who acts according to his will (yathāvaśām); the subject is Agni who is addressed in 9 c and 10 c (Agne), and in 12 a and 13 c (jātavedas) or mentioned in 11 a (Āgniṣvāttās), and in this stanza itself (Agnidagdhās). tanvām kalpayasva: *the body of the deceased*; the words svayām tanvām kalpayasva (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: svayām rūpām kuruṣva yādṛśam ichāsi *assume thyself the form that thou desirest*; cp. also iii. 48, 4 b and vii. 101, 3 b yathāvaśām tanvām cakra (= cakre) eṣāḥ *he has taken a body according to his will*; the corresponding Pāda in the AV. (xviii. 3, 59) reads yathāvaśām tanvāḥ kalpayāti *may he fashion our bodies according to his will*; cp. also in the following funeral hymn (x. 16, 4) the hemistich: yās te śivās tanvò, jātavedas, tābhīr vahaiṇaṃ suktām u lokām *with those which are thy auspicious bodies. O Jātavedas, conduct him to the world of the righteous*. āsunītim etām: dependent, like tanvām, on kalpayasva: *prepare his body and this spirit-leading = prepare it for this spirit-leading*; Agni conducts the spirit (āsu) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new body (tanū); cp. x. 14, 8 cd: āstam ehi; sām gachasva tanvā *go home; unite with thy (new) body*; and x. 16, 5 sām gachatām tanvā, jātavedaḥ *let him (the deceased) unite with a (new) body, O Jātavedas*.

## HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family. The dice (akṣās) consisted of the nuts of a large tree called vibhīdaka (*Terminalia bellerica*), which is still utilized for this purpose in India.

x. 34. Metre: Triṣṭubh; 7. Jagatī.

१ प्रा॒वि॒पा मां बृ॒ह॒तो मा॒द॒य॒न्ति  
प्र॒वा॒ते॒जा इ॒रि॒णे व॒धू॒तानाः ।

प्रा॒वि॒पाः । मा॒ । बृ॒ह॒तः । मा॒द॒य॒न्ति ।  
प्र॒वा॒ते॒जाः । इ॒रि॒णे । व॒धू॒तानाः ।



सोमस्वैव मौजवतस्य मच्चो

सोमस्वइव । मौजवतस्य । मच्चः ।

विभीदको जागृविर्मह्यमचान् ॥

विभीदकः । जागृविः । मह्यम् । अचान् ॥

1 prāvepā mā bṛható mādayanti

The dangling ones, born in a

pravātejā iriṇe vārvṛtānāḥ.

windy place, of the lofty (tree)

sómasyeva Maujavatásya bha-

gladden me as they roll on the

kṣó,

dice-board. Like the draught of

vibhídako jágrvir máhyam

the Soma from Maujavant, the en-

achān.

livening Vibhádaka has pleased me.

vārvṛtānās: int. pt. of vṛt turn. Maujavatásya: coming from Mount Maujavant as the best. achān: 3. s. s ao. of chand (p. 164, 5). Verbs meaning to please take the dat. (p. 311 h).

२ न मा मिमेथ न जिहीत् एषा

न । मा । मिमेथ । न । जिहीत् । एषा ।

✓ शिवा सखिभ्य उत मह्यमासीत् ।

शिवा । सखिभ्यः । उत । मह्यम् । आ-

अचखाहर्मेकपरस्य हितोः

सीत् ।

अनुव्रतामप जायामरोधम् ॥

अचख्य । अहम् । एकपरस्य । हितोः ।

अनुव्रताम् । अप । जायाम् । अरोधम् ॥

2 ná mā mimetha, ná jihīla eṣā:

She does not scold me, she is

śívā sākhibhya utá máhyam

not angry: she was kind to friends

āsīt.

and to me. For the sake of a die

akṣásyāhām ekaparásya hetór

too high by one I have driven away

ánuvratām ápa jāyām arodham.

a devoted wife.

mimetha: pf. of mith dispute. jihīla: pf. of hīd be angry (cp. p. 3, f. n. 2). sākhibhyas: dat. (p. 313, 3). ekaparásya: according to the accent this is a Tp. adj., exceeding by one, alluding to an unlucky throw (called kali) in which when the number of dice thrown is divided by four one remains over (while in the best throw, the kṛta, nothing remains over). ápa arodham: root ao. of rudh obstruct. The meaning of the stanza is: 'rejecting the kindly advice of my wife, I gambled and lost'.



३ द्वेष्टि श्वशुरं जाया रुणद्धि । द्वेष्टि । श्वशूः । अप । जाया । रुणद्धि ।  
 न नाथितो विन्दते मर्दितारम् । न । नाथितः । विन्दते । मर्दितारम् ।  
 यश्चस्त्रिव जरेतो वस्यस्त्रिव । अश्चस्त्रिव । जरेतः । वस्यस्त्रिव ।  
 नाहं विन्दामि कितवस्त्रिव भोगम् ॥ न । अहम् । विन्दामि । कितवस्त्रिव । भोगम् ॥

3 dvēṣṭi śvaśūr; āpa jāyā ru- *My mother-in-law hates me, my*  
 ṇaddhi; *wife drives me away: the man in*  
 nā nāthitō vindate marditā- *distress finds none to pity him:*  
 ram: *'I find no more use in a gambler*  
 āśvasyaeva jārato vāsniasya *than in an aged horse that is for*  
 nāhām vindāmi kitavāsya bhō- *sale.'*  
 gam.

āpa ruṇaddhi (8. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitās: the gambler speaks of himself in the 8. pra. āśvasyaiva: agreeing with kitavāsya. jāratas: pr. pt. of jī waste away. kitavāsya bhōgam: objective gen. (p. 320, B b).

४ अन्ये जायां परि मृशन्त्यस्त्रिव । अन्ये । जायाम् । परि । मृशन्ति । अस्त्रिव ।  
 यस्यागृध्दिने वान्यचः । यस्त्रिव । अगृधत । वेदिने । वान्नी । अचः ।  
 पिता माता भ्रातर एनमाङ्गुर । पिता । माता । भ्रातरः । एनम् । आङ्गुरः ।  
 न जानीमो नयता वद्धमेतम् ॥ न । जानीमः । नयत । वद्धम् । एतम् ॥

4 anyé jāyām pari mṛśanti asya, *Others embrace the wife of him*  
 yāsyāgrdhad védane vājī akśāh. *for whose possessions the victorious*  
 pītā mātā bhrātara enam āhur: *die has been eager. Father, mother,*  
 'ná jānīmo, nāyatā badbhām *brothers say of him, 'we know him*  
 etām'. *not, lead him away bound'.*

āgrdhat: a ao. of grdh be greedy, governing védane, loc. of the object (p. 325, 1 c). vājī: to be read with a short final (p. 437, a 4, cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānīmas: 1. pl. pr. of jñā know. nāyatā: accented as beginning a new



sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). *baddhām* : as a debtor.

५ यदादीध्ये न द्विषाण्येभिः यत् । आऽदीध्ये । न । द्विषाणि । एभिः ।  
 परायस्योऽव हीये सखिभ्यः । परायत्स्यः । अव । हीये । सखिभ्यः ।  
 न्युप्तास बभ्रवो वाचमक्रतं निऽउप्ताः । च । बभ्रवः । वाचम । अक्रत ।  
 एमीदेषां निष्कृतं जारिणीव ॥ एभि । इत् । एषाम् । निऽकृतम् । जारिणीऽइव ॥

५ yád ādīdhye: 'ná daviṣāṇi ebhiḥ;  
 parāyādbhyo āva hīye sākhibhyaḥ',  
 niuptās ca babhrāvo vācam ākrataṁ,  
 émiḍ eṣāṁ niṣkṛtām jāriṇīva.

When I think to myself, 'I will not go with them; I shall be left behind by my friends as they depart (to play)', and the brown ones, thrown down, have raised their voices, I go straight, like a courtesan, to their place of assignation.

ā-dīdhye: 1. s. pr. *Ā.* of *dhī* think. *daviṣāṇi*: iṣ ao. sb. of *du* go (of which other forms occur in the *AA.* and the *YV.*); some scholars think the sense of play to be so necessary that this must be an irr. form (iṣ ao. sb.) from *div* play (like a-*sthaviṣam*, in a *Sūtra*, from *sthiv* spit). *ebhis*: with the friends. *āva hīye*: ps. of 1. *hā* leave; I am left behind with abl. (cp. 201 A 1). *uptās*: pp. of *vap* strew. *ākrata*: 3. pl. *Ā.* root ao. of *kṛ*, accented because still dependent on *yád*. Here we have a *Jagati Pāda* interposed in a *Triṣṭubh stanza* (cp. p. 445, f. n. 7); the same expression, *vācam akrata*, by ending a *Pāda* in vii. 103, 8 produces a *Jagati Pāda* in a *Triṣṭubh stanza*. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the *Pāda* (cp. i. 35, 6 a); viii. 29, 6 a; see p. 28, f. n. 1). *émi id*: I go at once (p. 218). *eṣām*: of the dice.

६ समामिति कितवः पृक्षमानो सभाम् । एति । कितवः । पृक्षमानः ।  
 जेष्यामीति तत्त्वाऽशुशुजानः । जेष्यामि । इति । तत्त्वा । शुशुजानः ।  
 अचासो अस्य वि तिरन्ति कामं अचासः । अस्य । वि । तिरन्ति । कामम् ।  
 प्रतिदीन्ने दधत् आ कृतानि ॥ प्रतिऽदीन्ने । दधत् । आ । कृतानि ॥



6 sabhām eti kitavāḥ pṛchā-  
māno,  
jeṣyāmīti, tanuā śūśujānaḥ.  
akṣāśo asya vī tiranti kāmam,  
pratidivne dādhatā ā kṛtāni.

*The gambler goes to the assembly  
hall, asking himself, 'shall I con-  
quer', trembling with his body.  
The dice run counter to his desire,  
bestowing on his adversary at play  
the lucky throws.*

tanvā: accent, p. 450, 2b. śūśujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tṛ cross. pratidivān: dec., 90, 3; dat. with verbs of giving (200 A 1). ā dādhatas: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with akṣāśas; with prp. following (p. 462, 13 a a). kṛtāni: probably in the specific sense of *the highest throws*, pl. of n. kṛtām.

७ अचास इदं कुशिनो नितोदिनो  
निहत्वा नक्षपनास्तापयिष्यवः ।  
कुमारदेष्णा जयतः पुनर्हृणो  
मध्वा संपृक्ताः कितवस्व बर्हृणा ॥

अचासः । इत् । अकुशिनः । नितोदिनः ।  
निहत्वा नः । तपनाः । तापयिष्यवः ।  
कुमारदेष्णाः । जयतः । पुनः हृणः ।  
मध्वा । समपृक्ताः । कितवस्व । बर्हृणा ॥

7 akṣāsa id ankuśino nitodino,  
nikṣtvānas tāpanās tāpayiṣṇā-  
vaḥ;  
kumārādeṣṇā, jāyataḥ punar-  
hāno,  
mādhvā sāmprktāḥ kitavāsya  
barhānā.

*The dice are hooked, piercing,  
deceitful, burning and causing to  
burn; presenting gifts like boys,  
striking back the victors, sweetened  
with honey by magic power over the  
gambler.*

tāpayiṣṇāvas: causing the gambler to pain others by his losses.  
kumārā-deṣṇās: giving gifts and then taking them back like children.  
punarhānas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sām-prktās: pp. of pṛc miz.  
barhānā: inst. s. (p. 77); with objective gen. (p. 320).



चिपच्चाशः क्रीकृति व्रात एषां

देव इव सविता सत्यधर्मा ।

उग्रस्य चिन्त्यवि नृ नमन्ते

राजां चिदेभ्यो नम इच्छन्तीति ॥

चिपच्चाशः । क्रीकृति । व्रातः । एषाम् ।

देवः इव । सविता । सत्यधर्मा ।

उग्रस्य । चित् । मन्यवि । न । नमन्ते ।

राजां । चित् । एभ्यः । नमः । इत् ।

छन्तीति ॥

8 tripañcāśāḥ kṛīṣati vrāta eṣām,  
devā iva Savitā satyādharmaḥ :  
ugrāsya cin manyāve nā nam-  
ante ;  
rājā cid ebhyo nāma it kṛṇoti.

Their host of three fifties plays  
like god Savitr whose laws are  
true : they bow not before the wrath  
of even the mighty ; even a king  
pays them obeisance.

tripañcāśās : the evidence is in favour of interpreting this word as meaning consisting of three fifties, not consisting of fifty-three, as the number of dice normally used. devā iva Savitā : the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitr, who observes fixed laws of his own (iv. 53, 4 ; x. 139, 3), and whose will and independent dominion no being, not even Indra, Varuṇa, Mitra, Aryaman, Rudra can resist (ii. 38, 7. 9 ; v. 82, 2). nā : the only example in the RV. of the metrical lengthening of nā. namante, nāmas : with dat. (p. 311, k and 312, 2 a).

९ नीचा वर्तन्त उपरि स्फुरन्त्य

अहस्तासो हस्तवन्तं सहन्ते ।

दिव्या अङ्गारा इरिणे नृप्ताः

शीताः सन्तो हृदयं निर्दहन्ति ॥

नीचाः । वर्तन्ते । उपरि । स्फुरन्ति ।

अहस्तासः । हस्तवन्तम् । सहन्ते ।

दिव्याः । अङ्गाराः । इरिणे । निःसृप्ताः ।

शीताः । सन्तः । हृदयम् । निः । दहन्ति ॥

9 nīcā vartanta, upāri sphuranti.  
ahastāso hāstavantaṁ sahante.  
divyā āṅgarā iriṇe nūptāḥ,  
śītāḥ sānto, hṛdayaṁ nīr dah-  
anti.

They roll down, they spring up-  
ward. Though without hands, they  
overcome him that has hands.  
Divine coals thrown down upon  
the gaming-board, being cold, they  
burn up the heart.



Every Pāda in this stanza contains an antithesis: *nīcā* — *upāri*; *ahastāsah* — *hastavantam*; *divyāḥ* — *īriṇe*; *śītāḥ* — *nir dahanti*. *divyās*: alluding to their magic power over the gambler; cp. *barhāṇā* in 7 d. *āṅgārās*: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: *adhidévanam vā agnis, tāsya eté 'ngārā yād aksāḥ* the gaming-board is fire, the dice are its coals.

१० जाया तप्यते कितवस्व हीना  
माता पुत्रस्व चरतः क्व खित् ।  
अण्णावा विभ्यन्तमिच्छमानो  
अन्विषामस्तमुप नक्तमेति ॥

जाया । तप्यते । कितवस्व । हीना ।  
माता । पुत्रस्व । चरतः । क्व । खित् ।  
अण्णावा । विभ्यन्त । धनम् । इच्छमानः ।  
अन्विषाम् । अस्तम् । उप । नक्तम् । एति ॥

10 jāyā tapyate kitavāsya hīnā,  
mātā putrāsya oārataḥ kva svit.  
ṛṇāvā bibhyat dhānam ichā-  
māno,  
anyēsām āstam ūpa nāktam eti.

*Forsaken the wife of the gambler  
is grieved, the mother (too) of the  
son that wanders who knows where.  
Indebted, fearing, desiring money  
he approaches at night the house of  
others.*

*hīnā*: pp. of *hā leave*. *putrāsya*: the gambler. *tapyate* must be supplied with *mātā*. *ṛṇā-vā*: lengthening of final *a* before *v* (15, 1 c). *bibhyat*: pr. pt. of *bhī fear*. *ūpa eti*: probably for the purpose of stealing, to explain c. *nāktam*: see 178, 2; 195 A 5 a.

११ स्त्रियं दृष्ट्वाय कितवं ततापा-  
न्विषां जायां सुकृतं च योनिम् ।  
पूर्वाह्ने अश्वान्युजि हि बभून्  
सो अमेरन्ते वृषलः पपाद ॥

स्त्रियम् । दृष्ट्वाय । कितवम् । तताप ।  
अन्विषाम् । जायाम् । सुकृतम् । च । यो-  
निम् ।  
पूर्वाह्ने । अश्वान् । युजि । हि । बभून् ।  
सः । अमेः । अन्ते । वृषलः । पपाद् ॥

11 strīyaṃ dr̥ṣṭvāya kitavāṃ ta-  
tāpa,  
anyēsām jāyām, sūkṛtam ca  
yóniz

*It pains the gambler when he  
sees a woman, the wife of others  
and their well-ordered home. Since  
he yokes the brown horses in the*



pūrvāhṇé áśvān yuyujé hí ba- morning, he falls down (in the  
bhrūn, evening) near the fire, a beggar.  
só agnér ánte vṛśalāh papāda.

tatāpa: used impersonally with the acc.; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A α). dṛṣṭvāya: gd. of dṛé see, agreeing with kitavām as the virtual subject (210). striyam (p. 88, β): jāyām as apposition, a woman who is the wife of others; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home. áśvān: the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. papāda: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

१२ यो वः सेना॒नीर्मे॒हतो ग॒णस्त्र॒ यः । वः । सेना॒नीः । म॒हतः । ग॒णस्त्र॒ ।  
राजा॒ व्रात॑स्त्र प्रथ॒मो ब॒भूव॑ । राजा॒ । व्रात॑स्त्र । प्रथ॒मः । ब॒भूव॑ ।  
तस्मै॑ कृणोमि॒ न धना॑ रुणधि॒ तस्मै॑ । कृणोमि॒ । न । धना॑ । रुणधि॒ ।  
द॒शाहं॑ प्राची॒स्तदु॒तं व॒दामि॑ ॥ द॒श । अ॒हम् । प्राचीः॑ । तत् । अ॒तम् ।  
व॒दामि॑ ॥

12 yó vaḥ senānīr maható gaṇásya, To him who as the general of  
rājā vrátasya prathamó ba- your great throng, as king has  
bhūva, become the first of your host, I  
tasmai kṛṇomi, 'ná dhanā ru- stretch forth my ten fingers—  
adhmi'; 'I withhold no money—this is truth  
dásāhām prācis, 'tád ṛtām va- I say'.  
dāmi'.

yó vaḥ: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with. dása kṛṇomi prāciḥ: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. prācis: A. pl. f. of prāñ, used predictively (198, 1). tasmai: dat. of advantage (200 B 1). ná dhanā



runadhmi: that is, 'I have no money left for you;' these words in sense come after *prācis*, expressing what is implied by that gesture.  
*ṛtām*: predicative, *I say this as true* (198, 1).

१३ अचैर्मा दीव्यः कृषिमित्कष्यस्व  
 वित्तं रमस्व वृद्धं मन्यमानः ।  
 तच्च गावः कितव तच्च जाया  
 तच्चे वि चष्टे सवितार्यमर्थः ॥

अचैः । मा । दीव्यः । कृषिम् । इत् । कृष्यस्व ।  
 वित्ते । रमस्व । वृद्धं । मन्यमानः ।  
 तच्च । गावः । कितव । तच्च । जाया ।  
 तत् । मे । वि । चष्टे । सविता । अयम् ।  
 अर्थः ॥

13 akṣāir mā dīvyaḥ; kṛṣim it 'Play not with dice; ply thy  
 kṛṣasva; tillage; rejoice in thy property,  
 vittē ramasva, bahū mānya- thinking much of it; there are thy  
 mānaḥ; cattle, O gambler, there thy wife':  
 tātra gāvaḥ, kitava, tātra jāyā: this Savitr here, the noble, reveals  
 tān me vi caṣṭe Savitāryam to me.  
 aryāḥ.

This stanza is spoken by the gambler, who in a-c quotes the advice of Savitr. *dīvyas*: 2. s. inj. of *div* play with *mā* (p. 240). *ramasva*: with loc. (204, 1 a). *tātra*: cattle and wife can be regained by acquiring wealth. *caṣṭe*: 3. s. pr. of *caṣ*. *me*: dat. (200 A c). *ayām*: as actually present. *aryās*: noble, as upholder of moral law.

१४ मित्रं कृणुध्वं खलु मृळतां नो  
 मा नो घोरेण चरतामि धृष्णु ।  
 नि नो नु मन्युर्विशतामरातिर  
 अन्यो बभूवां प्रसितो न्वसु ॥

मित्रम् । कृणुध्वम् । खलु । मृळतां । नः ।  
 मा । नः । घोरेण । चरत । अभि । धृष्णु ।  
 नि । नः । नु । मन्युः । विशताम् ।  
 अरातिः ।  
 अन्यः । बभूवाम् । प्रसितो । नु । असु ॥

14 mitrām kṛṇudhvaṁ khālu, mṛ-  
 lātā no.  
 mā no ghorēṇa caratābhi dhr-  
 ṣṇū.

Pray make friendship, be gracious  
 to us. Do not forcibly bewitch us  
 with magic power. Let your wrath,  
 your enmity now come to rest. Let



ni vo nū manyūr viśatām, *another now be in the toils of the*  
 ārātir. *brown ones.*

anyó babhrūṇām prásitau nū  
 astu.

mṛlātā (2. pl. ipv. of mṛd, p. 8, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 811, f). carata, abhi: with prp. following the vb. (p. 468, 20 A). dhr̥ṣṇú: acc. adv. (p. 301, b). In this final stanza the gambler adjures the dice to release him from their magical power.

## PŪRUṢA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known Puruṣa-sūkta or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primeval giant named Puruṣa. The act of creation is here treated as a sacrifice in which Puruṣa is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter indicate that it is one of the very latest hymns of the Rigveda. It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the Rigveda, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic: 'Puruṣa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

x. 90. Metre: Anuṣṭubh; 16 Triṣṭubh.

१ सहस्रशीर्षा पुरुषः

सहस्रशीर्षा । पुरुषः ।

सहस्राक्षः सहस्रपात् ।

सहस्रक्षः । सहस्रपात् ।

स भूमिं विष्वतो वृत्वा-

सः । भूमिम् । विष्वतः । वृत्वा ।

त्यतिष्ठद्दशङ्गुलम् ॥

अति । अतिष्ठत् । दशङ्गुलम् ॥

1 sahasrasīrṣā Pūruṣaḥ,  
 sahasrākṣāḥ, sahasrapāt.  
 sá bhūmim viśvato vṛtvā,  
 āty atiṣṭhad daśaṅgulām.

*Thousand-headed was Puruṣa,  
 thousand-eyed, thousand-footed. He  
 having covered the earth on all  
 sides, extended beyond it the length  
 of ten fingers.*



sahasraśīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣās: of the very numerous Bv. eds. formed with sahasra this and sahasra-arghā are the only ones with irr. accent (cp. p. 455, 10 c). daśāṅgulām: probably only another way of expressing that his size was greater even than that of the earth. atīṣṭhat: ipf. of sthā stand

२ पुरुष एवेदं सर्वं

यद्भूतं यच्च भव्यम् ।

उतामृतत्वस्थेति

यदन्ननातिरोहति ॥

पुरुषः । एव । इदम् । सर्वम् ।

यत् । भूतम् । यत् । च । भव्यम् ।

उत । अमृतत्वस्थः । ईशानः ।

यत् । अन्नम् । अतिरोहति ॥

२ Pūruṣa evēdām sārvaṁ  
yād bhūtām yāc ca bhāviam.  
utāmṛtatvāsyēśāno,  
yād ānna-nātirōhati.

*Puruṣa is this all, that has been  
and that will be. And he is the  
lord of immortality, which he grows  
beyond through food.*

Puruṣa is coextensive with the whole world including the gods. bhāviam: a late and irregular cadence. amṛtatvāsyā: of the immortals, the gods. yād: there is some doubt as to the construction of d; the parallelism of āty atīṣṭhat in 1 d and of āty aricyata in 5 c indicates that Pūruṣa is the subject and yād (the gods) the object, and that the former exceeds the latter ānna, that is, by means of sacrificial food. The words have also been interpreted to mean: *who (the gods) grow up by (sacrificial) food*; or, *and of that which grows by food*, that is, creatures other than the gods. In these interpretations the meaning of āti does not seem to be sufficiently brought out.

३ एतावानस्य महिमा-

तो ज्यायान्सु पुरुषः ।

पादोऽस्य विश्वा भूतानि

चिपादस्वामृतं द्विवि ॥

एतावान् । अस्य । महिमा ।

अतः । ज्यायान् । च । पुरुषः ।

पादः । अस्य । विश्वा । भूतानि ।

चिपात् । अस्य । अमृतम् । द्विवि ॥

३ etāvān asya mahimā,  
āto jyāyāṁś ca Pūruṣaḥ.

*Such is his greatness, and more  
than that is Pūruṣa. A fourth of*



pādo 'sya vīśvā bhūtāni;  
tripād asyāmṛtaṃ divi.

him is all beings, three-fourths  
of him are what is immortal in  
heaven.

etāvān asya: irr. Sandhi for etāvāṃ asya (occurring also in x. 85, 45: putrān ā), is a sign of lateness, this being the regular post-Vedic Sandhi (39). ātas: equivalent to an ab. after the cpv. (201, 3). jyāyāmāś ca: on the Sandhi, see 40 a. Pūruṣas: a metrical lengthening for Pūruṣas (cp. the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amṛtaṃ: equivalent to amṛtatvá.

४ त्रिपादूर्ध्वं उदैत्युषः  
पादोऽस्येहामवतुनः ।  
ततो विष्वङ्मन्त्रामत  
साशनानश्ने अभि ॥

त्रिपात् । ऊर्ध्वः । उत् । ऐत् । पुर्षः ।  
पादः । अस्य । इह । अभवत् । पुनरिति ।  
ततः । विष्वङ् । वि । अक्रामत् ।  
साशनानश्ने इति । अभि ॥

4 tripād ūrdhvā úd ait Pūruṣaḥ;  
pādo 'syehābhavat pūnaḥ.  
tāto viṣvaṃ vi akrāmat  
sāśanānaśané abhi.

With three quarters Puruṣa  
rose upward; one quarter of him  
here came into being again. Thence  
he spread asunder in all directions  
to what eats and does not eat.

úd ait (3. s. ipf. of i go, p. 180): to the world of immortals. ihá: in this world. pūnar: that is, from his original form. tātas: from the earthly quarter. vi akrāmat. abhi: distributed himself to, developed into. sāśana-anaśané: animate creatures and inanimate things; this cd. represents the latest stage of Dvandvas in the RV. (186 A 1, end).

५ तस्माद्विराज्जायत  
विराजो अधि पूरुषः ।  
स जातो अत्रिच्यत  
पश्चाद्भूमिर्था पुरः ॥

तस्मात् । विराट् । अजायत् ।  
विराजः । अधि । पूरुषः ।  
सः । जातः । अति । अत्रिच्यत् ।  
पश्चात् । भूमिम् । अथो इति । पुरः ॥



5 tásrnād Virāḷ ajāyata,  
Virāḷō ádhi Púruṣaḥ.  
sá jātó áty aricyata  
paścād bhúmim átho purāḥ.

From him Virāḷ was born, from  
Virāḷ Puruṣa. When born he  
reached beyond the earth behind  
and also before.

tásrnād: from the undeveloped quarter of Puruṣa. Virāḷ: as intermediate between the primaeval Puruṣa and the evolved Puruṣa; cp. x. 72, 4: Áditer Dákṣo ajāyata, Dákṣād u Áditiḥ pári from *Aditi Dakṣa was born, and from Dakṣa Aditi*. On the Sandhi, see p. 8, n. 2. With c d cp. 1 c d. átho: 24.

६ यत्पुरुषेण हविषा  
देवा यज्ञमतन्वत।  
वसन्तो अस्यासीदन्त्यं  
ग्रीष्म इध्मः शरत् हविः ॥

यत् । पुरुषेण । हविषा ।  
देवाः । यज्ञम् । अतन्वत ।  
वसन्तः । अस्य । आसीत् । आर्ज्यम् ।  
ग्रीष्मः । इध्मः । शरत् । हविः ॥

6 yát Púruṣeṇa haviṣā  
devā yajñám átanvata,  
vasantó asyāsíd ājyam,  
grīṣmā idhmāḥ, śarād dhaviḥ.

When the gods performed a sacrifice with Puruṣa as an oblation, the spring was its melted butter, the summer its fuel, the autumn its oblation.

Here the gods are represented as offering with the evolved Puruṣa an ideal human sacrifice to the primaeval Puruṣa. átanvata: 3. pl. ipf. *Ā.* of *tan stretch*; this vb. is often used figuratively in the sense of *to extend* the web of sacrifice = *to carry out, perform*. dhavis: 54.

७ तं यज्ञं बर्हिषि प्रौचन्  
पुरुषं जातमग्रतः ।  
तेन देवा अयजन्त  
साध्या ऋषयश्च ये ॥

तम् । यज्ञम् । बर्हिषि । प्र । प्रौचन् ।  
पुरुषम् । जातम् । अग्रतः ।  
तेन । देवाः । अयजन्त ।  
साध्याः । ऋषयः । च । ये ॥

7 tām yajñám barhiṣi práuṣan  
Púruṣam jātám agratāḥ :

That Puruṣa, born in the beginning, they besprinkled as a sacrifice



tóna devā ayajanta,  
sādhyā ṣṣayaś ca yé.

on the strew: with him the  
gods, the Sādhyas, and the seers  
sacrificed.

jātām agratás: the evolved Puruṣa, born from Virāj (5 b), the same as in 6 a. prā-aukṣan: 3. pl. ipf. of 1. ukṣ *sprinkle*. ayajanta: = yajñām ātanvata in 6 b. Sādhyās: an old class of divine beings (here probably in apposition to devās), cp. 16 d. ṣṣayaś ca yé: and those who were seers, a frequent periphrastic use of the rel. = simply ṣṣayas.

८ तस्माच्चत्वात्सर्वजुतः

तस्मात् । यच्चात् । सर्वजुतः ।

संभृतं पृषदाज्यम् ।

समभृतम् । पृषत्तञ्ज्यम् ।

पशून्तांश्चैव वायव्यान्

पशून् । तान् । चैव । वायव्यान् ।

आरण्यान्ग्राम्याश्च ये ॥

आरण्यान् । ग्राम्याः । च । ये ॥

8 tasmād yajñāt sarvahūtaḥ  
sāmbhṛtaṁ pṛṣadājyām:  
paśūn tāms cakre vāyavyān,  
āraṇyān, grāmyāś ca yé.

From that sacrifice completely  
offered was collected the clotted  
butter: he made that the beasts of  
the air, of the forest, and those  
of the village.

tasmād: ab. of the source (201 A 1). sāmbhṛtaṁ: as finite vb. pṛṣad-ājyām: accent, p. 455, 10 d 1. paśūn: Sandhi, 40, 2. tāms: attracted to paśūn for tát (pṛṣadājyām); Sandhi, 40, 1 a. vāyavyān: one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1); ān here remains unaffected by Sandhi because it is at the end of a Pada (p. 31, f. n. 3); this is one of several indications that the internal Padas (those within a hemistich) as well as the external Padas were originally independent (cp. p. 465, f. n. 4). āraṇyān: that is, wild. grāmyāś ca yé = grāmyān, that is, tame; cp. ṣṣayaś ca yé in 7 d.

९ तस्माच्चत्वात्सर्वजुतः

तस्मात् । यच्चात् । सर्वजुतः ।

ऋचः सामानि जज्ञिरे

ऋचः । सामानि । जज्ञिरे ।

छन्दांसि जज्ञिरे तस्माद्

छन्दांसि । जज्ञिरे । तस्मात् ।

यजुस्तस्मादजायत ॥

यजुः । तस्मात् । अजायत ॥



9 tásrnād yajñāt sarvahúta  
 řcaḥ sāmāni jajñire;  
 chāndāmsi jajñire tásrnād;  
 yájus tásrnād ajāyata.

*From that sacrifice completely  
 offered were born the hymns and  
 the chants; the metres were born  
 from it; the sacrificial formula  
 was born from it.*

řcas: the Rígveda. sāmāni: the Sāmaveda. jajñire: 3. pl. pf.  
 Ā. of jan beget. yájus: the Yajurveda. This is the first (implicit)  
 mention of the three Vedas. The AV. was not recognized as the  
 fourth Veda till much later.

90 तस्मादश्वा अजायन्त  
 ये के चीमयादतः ।  
 गावो ह जच्चिरि तस्मात्  
 तस्माज्जाता अजावयः ॥

तस्मात् । अश्वाः । अजायन्त ।  
 ये । के । च । उमयादतः ।  
 गावः । ह । जच्चिरि । तस्मात् ।  
 तस्मात् जाताः । अजावयः ॥

10 tásrnād ásvā ajāyanta  
 yé ké ca ubhayádataḥ.  
 gāvo ha jajñire tásrnāt;  
 tásrnāj jātā ajāvāyaḥ.

*From that arose horses and all  
 such as have two rows of teeth.  
 Cattle were born from that; from  
 that were born goats and sheep.*

yé ké ca: whatever animals besides the horse, such as asses and  
 mules, have incisors above and below. ajāvāyas: a pl. Dv. (186 A 2);  
 Dvandvas are not analysed in the Pada text.

99 यत्पुर्बं व्यदधुः  
 कतिधा अकल्पयन् ।  
 मुखं किमस्य कौ बाह्व  
 का ऊरु पादा उच्येते ॥

यत् । पुर्बम् । वि । व्यदधुः ।  
 कतिधा । वि । अकल्पयन् ।  
 मुखम् । किम् । अस्य । कौ । बाह्व इति ।  
 कौ । ऊरु इति । पादा । उच्येते इति ॥

11 yát Púruṣam viádadhuh,  
 katidhá ví akalpayan?  
 múkham kim asya? káu bāhú?  
 ká ūrú pádā ucyete?

*When they divided Puruṣa, into  
 how many parts did they dispose  
 him? What (did) his mouth (be-  
 come)? What are his two arms,  
 his two thighs, his two feet called?*



vi-ádadhur: when the gods cut up Puruṣa as the victim; here, the Padapāṭha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). káu: the dual ending au for the normal ā before consonants (cp. note on x. 14, 10 a); ká and pádā before ū: 22. ucyete: 3. du. pr. ps. of vac *speak*: Praghya- 26 b.

१२ ब्राह्मणोऽस्य मुखमासीद्  
बाह्व रजिन्यः कृतः ।  
ऊरु तदस्य यद्वैशः  
पद्भ्यां सूद्रो अजायत ॥

ब्राह्मणः । अस्य । मुखम् । आसीत् ।  
बाह्व इति । रजिन्यः । कृतः ।  
ऊरु इति । तत् । अस्य । यत् । वैशः ।  
पदभ्याम् । सूद्रः । अजायत् ॥

12 brāhmaṇo 'sya mūkham āsīd,  
bāhū rājanīyaḥ kṛtāḥ;  
ūrū tād asya yād váisyaḥ;  
padbhyām sūdro ajāyata.

*His mouth was the Brāhman.,  
his two arms were made the warrior,  
his two thighs the Váisya; from  
his two feet the Sūdra was born.*

In this stanza occurs the only mention of the four castes in the RV. brāhmaṇo 'sya: Sandhi accent, p. 465, 17, 8. rājanyās: predicative nom. after a ps. (196 b). kṛtās attracted in number to rājanyāḥ, for kṛtāu (cp. 194, 3). yād váisyaḥ: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. *his two thighs became that which was the Váisya*. padbhyām: abl. of source (77, 3 a, p. 458, 1).

१३ चन्द्रमा मनसो जातश्च  
चक्षोः सूर्यो अजायत ।  
मुखादिन्द्रश्चाग्निश्च  
प्राणाद्वायुरजायत ॥

चन्द्रमाः । मनसः । जातः ।  
चक्षोः । सूर्यः । अजायत ।  
मुखात् । इन्द्रः । च । अग्निः । च ।  
प्राणात् । वायुः । अजायत ॥

13 candramā manaso jātás;  
cākṣoḥ sūryo ajāyata;  
mūkhād īndras ca Agnīś ca,  
prāṇād Vāyur ajāyata.

*The moon was born from his  
mind; from his eye the sun was  
born; from his mouth Indra and  
Agni, from his breath Vāyu was  
born.*



Note that candrā-mās is not analysed in the Pada text. cākṣos: ab. of cākṣu used only in this passage = the usual cākṣus; in the Funeral Hymn (x. 16, 3) sūryas and cākṣus, vātas and ātmā are also referred to as cognate in nature.

१४ नाभ्यां आसीदन्तरिचं  
शीर्ष्णौ द्यौः समवर्तत ।  
पद्भ्यां भूमिर्दिशः ओचात्  
तथा लोकां अकल्पयन् ॥

नाभ्याः । आसीत् । अन्तरिचम् ।  
शीर्ष्णः । द्यौः । सम् । अवर्तत ।  
पद्भ्याम् । भूमिः । दिशः । ओचात् ।  
तथा । लोकान् । अकल्पयन् ॥

14 nābhyā āsīd antārikṣam;  
śīrṣṇō dyāuḥ sām avartata;  
padbhyām bhūmir, diśaḥ śrō-  
trāt:  
tāthā lokāṁ akalpayan.

From his navel was produced  
the air; from his head the sky was  
evolved; from his two feet the earth,  
from his ear the quarters: thus  
they fashioned the worlds.

nābhyās: ab. of nābhi inflected according to the ī dec. (p. 82 a).  
śīrṣṇās: ab. of śīrṣān-(90, 1 a; p. 458, 2). sām avartata: this vb.  
is to be supplied in c; cp. ādhi sām avartata in x. 129, 4. akalpa-  
yan: ipf. cs. of kṛp; they (the gods) fashioned.

१५ सप्तास्यासन्परिधयस्  
त्रिः सप्त समिधः कृताः ।  
देवा यच्च तन्वाणा  
अबध्नन्पुरुषं पशुम् ॥

सप्त । अस्य । आसन् । परिधयः ।  
त्रिः । सप्त । समिधः । कृताः ।  
देवाः । यत् । यच्चम् । तन्वाणाः ।  
अबध्नन् । पुरुषम् । पशुम् ॥

15 saptāsyāsan paridhāyas;  
triḥ saptā samidhaḥ kṛtāḥ;  
devā yād, yajñām tanvānā,  
ābadhnan Puruṣam paśūm.

Seven were his enclosing sticks;  
thrice seven were the faggots made,  
when the gods performing the sacri-  
fice bound Puruṣa as the victim.

paridhāyas: the green sticks put round the sacrificial fire to fence  
it in, generally three in number. saptā: as a sacred number.  
tanvānās: cp. 8 b. ābadhnan: 8. pl. ipf. of bandh; cp. pūruṣeṇa  
haviṣā in 6 a and tām yajñām Pūruṣam in 7 a b. paśūm: as appo-  
sitional acc. (198).



१६ यज्ञेन यज्ञमयजन्त देवास् यज्ञेन । यज्ञम् । अयजन्त । देवाः ।  
 तानि धर्माणि प्रथमान्यासन् । तानि । धर्माणि । प्रथमानि । आसन् ।  
 ते ह नाकं महिमानं सचन्त । ते । ह । नाकम् । महिमानं । सचन्त ।  
 यच्च पूर्वे साध्याः सन्ति देवाः ॥ यच्च । पूर्वे । साध्याः । सन्ति । देवाः ॥

16 yajñéna yajñám ayajanta de-  
 vās:  
 tāni dhārmāṇi prathamāni āsan.  
 té ha nākaṁ mahimānaḥ sa-  
 canta,  
 yātra pūrve Sādhiāḥ sánti,  
 devāḥ.

*With the sacrifice the gods sacri-  
 ficed to the sacrifice: these were  
 the first ordinances. These powers  
 reached the firmament where are  
 the ancient Sādhyas, the gods.*

ayajanta: this vb. ordinarily takes the acc. of the person worshipped and the inst. of that with which he is worshipped (308, 1 f); the meaning here is: they sacrificed to Puruṣa (here appearing as a sacrifice, like Viṣṇu in the Brāhmaṇas) with the sacrifice in which he was the victim. té mahimānaḥ: probably the powers residing in the sacrifice. This stanza is identical with i. 164, 50.

## RĀTRĪ

The goddess of night, under the name of Rātrī is invoked in only one hymn (x. 127). She is the sister of Uṣas, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of nākta n., combined with uṣas, Night appears as a dual divinity with Dawn in the form of Uṣāsā-nāktā and Nāktoṣāsā, occurring in some twenty scattered stanzas of the Rīgveda.

x. 127. Metre: Gāyatrī.

३ रात्रीं ब्रह्मदायती रात्रीं । वि । अब्रूत् । आऽयती ।  
 पुत्रा देव्यं चर्मिः । पुत्रा । देवी । अचर्मिः ।  
 विश्वा अधि श्रियोऽधित ॥ विश्वाः । अधि । श्रियः । अधित ॥



1 Rātrī vi akhyad āyatī  
purutrā devī akṣābhiḥ :  
vīśvā ādhi śríyo 'dhita.

Night approaching has looked  
forth in many places with her eyes :  
she has put on all glories.

vī akhyat: a ao. of khyā see (147 a 1). ā-yatī: pr. pt. f. of  
ā + i go (95 a). devī: accent, p. 450, b; metre, p. 437, a 4. akṣābhis:  
99, 4; the eyes are stars. ādhi adhita: root ao. Ā. of dhā put  
(148, 1 a). śríyas (A. pl. of śrí; 100 b, p. 87); the glories of starlight.

२ और्वमा अमर्त्या  
निवर्ता देव्युद्वतः ।  
ज्योतिषा बाधते तमः ॥

आ । उ॒र । अ॒माः । अम॒र्त्या ।  
नि॒व॒तः । दे॒वी । उ॒त॒व॒तः ।  
ज्यो॒ति॒षा । बा॒ध॒ते । तमः ॥

2 ā urv aprā amartīā  
nivāto devī udvātāḥ :  
jyótiṣā bādhatē tāmāḥ.

The immortal goddess has per-  
vaded the wide space, the depths,  
and the heights: with light she  
drives away the darkness.

ū aprās: 3. s. s ao. of prā fill (144, 5). devī: cp. 1 b. jyótiṣā:  
with starlight.

३ निरु खसारमकुतो-  
षसं देव्यायती ।  
अपेदु हासते तमः ॥

निः । जुं इति । ख॒सा॒र॒म॒ । अ॒क॒त॒ ।  
उ॒ष॒स॒म् । दे॒वी । आ॒य॒ती ।  
अ॒पे॒दु । इ॒त् । जुं इति । हा॒स॒ते । तमः ॥

3 nír u svásāram askṛta  
Uśāsam devī āyatī:  
ápéd u hāsate tāmāḥ.

The goddess approaching has  
turned out her sister Dawn; away  
too will go the darkness.

nír askṛta: 3. s. root ao. of kṛ do; the s is here not original  
(Padapāṭha askṛta), but is probably due to the analogy of forms such  
as niṣ-kuru (AV.); it spread to forms in which kṛ is compounded  
with the prps. pári and sám (pariṣkrṇvānti, pariṣkrta, sámkrta).  
Uśāsam: Dawn here used in the sense of daylight (dec., 83, 2 a).  
nír u —āpa íd u: in the second clause the pcl. is used anaphorically  
(p. 221, 2), with special emphasis (íd) on the second prp., = and the



darkness will also be dispelled by the starlight (cp. 2 c). *hāsate*: 3. s. sb. *Ā.* of the s ao. of 2. *hā go forth* (p. 162, 2).

४ सा नीं अद्य यस्या वयं  
नि ते यामन्नविच्छहि ।  
वृक्षे न वसतिं वयः ॥

सा । नः । अद्य । यस्याः । वयम् ।  
नि । ते । यामन् । अविच्छहि ।  
वृक्षे । न । वसतिम् । वयः ॥

4 *sā nō adyā, yasyā vayam  
ni te yāmann āvikṣmahi,  
vrkṣe nā vasatiṃ vāyaḥ.*

*So to us to-day thou (hast ap-  
proached), at whose approach we  
have come home, as birds to their  
nest upon the tree.*

*sā*: p. 294, b; a vb. has here to be supplied, the most natural one being *hast come*, from *āyatī* in 3 b. *yāsyās* . . te for *tvām yāsyās*, a prs. prn. often being put in the rel. clause. *yāman*: loc. (90). *nī* . . *āvikṣmahi*: s ao. *Ā.*, *we have turned in* (intr.). *vasatiṃ*: governed by a cognate vb. to be supplied, such as *return to*. *vāyas*: N. pl. of *vi bird* (99, 3 a).

५ नि यामासो अविचत्  
नि पद्वन्तो नि पक्षिणः ।  
नि श्रेणासंसिद्धिर्धनः ॥

नि । यामासः । अविचत् ।  
नि । पद्वन्तः । नि । पक्षिणः ।  
नि । श्रेणासः । चित् । अर्थिनः ॥

5 *nī grāmāsō avikṣata,  
nī padvānto, nī pakṣiṇaḥ,  
nī śyenāśasā cid arthīnaḥ.*

*Home have gone the villages,  
home creatures with feet, home those  
with wings, home even the greedy  
hawks.*

*nī avikṣata*: 3. pl. *Ā.* s ao. of *viś enter*. *grāmāsas*: = *villagers*. *nī*: note the repetition of the prp. throughout, in place of the cd. vb.: a common usage.

६ यावया वृक्षं वृक्षौ  
यवयं स्तेनमृत्वे ।  
अथा नः सुतरां भव ॥

यवयं । वृक्षम् । वृक्षौ ।  
यवयं । स्तेनम् । ऊर्त्ये ।  
अथ । नः । सुतरां । भव ॥



6 yāváyā vṛkīam vṛkam,  
yaváya stenám, ūrmīe;  
áthā naḥ sutārā bhava.

Ward off the she-wolf and the  
wolf, ward off the thief, O Night;  
so be easy for us to pass.

yāváyā: cs. of *yu* *separate*; this and other roots ending in *ú*, as well as in *i*, *ṛ*, may take *Guṇa* or *Vṛddhi* in the cs. (168, 1 c), but the *Padapāṭha* invariably gives *yavaya*; the final vowel is metrically lengthened (in *b* it is long by position before *st*). vṛkyām: accent, p. 450, 2 b. áthā: final metrically lengthened (cp. p. 214).

७ उप मा पेपिंशत्तमः

हृष्णं चक्ष्मस्थित ।

उष ऋणैव यातय ॥

उप । मा । पेपिंशत् । तमः ।

हृष्णम् । विऽक्ष्मम् । अस्थित ।

उषः । ऋणाऽईव । यातय ॥

7 úpa mā pépiśat támaḥ,  
kṛṣṇám, víaktam asthita:  
Úṣa ṛnéva yātaya.

The darkness, thickly painting,  
black, palpable, has approached me:  
O Dawn, clear it off like debts.

úpa asthita: 8. s. *Ā.* of root *ao.* of *sthā stand*. pépiśat: int. pr. pt. of *piś paint*, as if it were material. úṣas: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from *Rātri*, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. yātaya: cs. of *yat*.

८ उप ते गा इवाकरं

वृणीष्व दुहितर्दिवः ।

रात्रि स्तोमं न जिग्युषे ॥

उप । ते । गाऽईव । आ । अकारम् ।

वृणीष्व । दुहितः । दिवः ।

रात्रि । स्तोमम् । न । जिग्युषे ॥

8 úpa te gá ivākaram,  
vṛṇīṣvá, duhitar divaḥ,  
Rātri, stómam ná jigryúṣe.

Like kine I have delivered up to  
thee a hymn—choose it O daughter  
of heaven, O Night—like a song of  
praise to a victor.

úpa á akaram (1. s. root *ao.* of *kṛ*): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, úpa te stómān



paśupā iva ākaram I have driven up songs of praise for thee like a herdsman. वृषिष्वः 2. s. ipv. ā. from वृ choose. b is parenthetical. stómam is to be supplied with ākaram. jigyūṣe: dat. of pf. pt. of ji conquer (157 b a).

## HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sát) from the non-existent (ásat). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre: Triṣṭubh.

१ नासदासीन्नो सदासीत्तदानीं	न । असत् । आसीत् । नो इति । सत् ।
नासीद्भ्रजो नो बीमा परो यत् ।	आसीत् । तदानीम् ।
किमावरीवः कुह कस्य शर्मन्	न । आसीत् । रजः । नो इति । विः श्रौम् ।
अथः किमासीद्ब्रह्म गभीरम् ॥	परः । यत् ।
	किम् । आ । अवरोवरिति । कुह । कस्य ।
	शर्मन् ।
	अथः । किम् । आसीत् । गहनम् । ग-
	भीरम् ॥

1 náśad āsin, nó sád āsīt tadā-	There was not the non-existent
nīm;	nor the existent then; there was
nāsīd rájo nó víomā paró yát.	not the air nor the heaven which is
kím ávarīvaḥ? kúha? kásya	beyond. What did it contain?
śármann?	Where? In whose protection?
ám̐bhaḥ kím āsīd, gáhanam ga-	Was there water, unfathomable,
bhīrám?	profound?

Cf. ŚB. x. 5, 3, 1: ná\_jiva vá idám ágrēśśad āsīd ná\_jiva sád āsīt verily this (universe) was in the beginning neither non-existent nor existent as it were. tadānīm: before the creation. āsīt: the usual



form of the 3. s. ipf. of *as be*; the rarer form occurs in 3 b. *nó*: for *ná u* (24). *viomā*: the final vowel metrically lengthened (cp. p. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 35, 6 c. *ā avarīvar*: 3. s. ipf. int. of *vṛ cover* (cp. 173, 3); what did it *cover up* = *conceal* or *contain*? *kūha*: *where* was it? *kāśya śárman*: who guarded it? *kim*: here as an inter. pol. (p. 225). *āmbhas*: cp. 3 b, and TS., *āpo vā idám āgre salilám āsit* *this (universe) in the beginning was the waters, the ocean.*

२ न मृत्युरासीदमृतं न तर्हि  
न रात्र्या अहं आसीत्प्रकेतः ।  
आनीदवातं स्वधया तदेकं  
तस्माद्धान्यन्न परः किं चनासं ॥

न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।  
न । रात्र्याः । अहः । आसीत् । प्रऽकेतः ।  
आनीत् । अवातम् । स्वधया । तत् । एकम् ।  
तस्मात् । ह । अन्यत् । न । परः । किम् ।  
चन । आस ॥

२ *ná mṛtyúr āsīd, amṛtam ná* *There was not death nor im-*  
*tārhi.* *mortality then. There was not the*  
*ná rātrī āhna āsit praketaḥ.* *beacon of night, nor of day. That*  
*ānīd avātām svadhāyā tād* *one breathed, windless, by its own*  
*ēkam.* *power. Other than that there was*  
*tāsmād dhānyān ná parāḥ kim* *not anything beyond.*  
*canāsa.*

*rātrīyās*: gen. of *rātrī* (p. 87). *āhnas*: gen. of *āhan* (91, 2). *ānīt*: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tāsmād*: governed by *anyād* (p. 317, 3). *dha* for *ha*: 54. *anyān ná*: 33. *parás*: cp. note on 1 b. *āsa*: pf. of *as be* (185, 2).

३ तमं आसीत्तमसा गूळ्हमये  
ऽप्रकेतं सलिलं सर्वमा इदम् ।  
तुच्छेनाभ्वर्पिहितं यदासीत्  
तपस्सन्नहिनानायतैकम् ॥

तमः । आसीत् । तमसा । गूळ्हम् । अये ।  
अप्रऽकेतम् । सलिलम् । सर्वम् । आः ।  
इदम् ।  
तुच्छेन । आसु । अपिऽहितम् । यत् ।  
आसीत् ।  
तपसः । तत् । महिना । अजायत् । एकम् ॥



3 t́ama āsīt t́amasā gūḥám ágre; *Darkness was in the beginning*  
 apraketám salilám sárvaṃ ā *hidden by darkness; indistinguish-*  
 idám. *able, this all was water. That*  
 tuchyénābhú āpihitam yád āsīt, *which, coming into being, was*  
 tāpasās tán mahinājāyataikam. *covered with the void, that One*  
*arose through the power of heat.*

gūḥám: pp. of guh *hide* (69 c, cp. 3 b γ, p. 3 and 13). ās: 3. s. ipf. of as *be* (p. 142, 2 b); this form is also found twice (i. 85, 1. 7) alternating with āsīt. b is a Jagatī intruding in a Trisṭubh stanza (cp. p. 445, f. n. 7). ābhú: the meaning of this word is illustrated by ā-babhuva in 6 d and 7 a. mahinā = mahimná (90, 2, p. 69).

४ कामसुदये समवर्तताधि *कामः । तत् । अये । सम् । अवर्तत ।*  
 मनसो रेतः प्रथमं यदासीत् । *अधि ।*  
 सतो बन्धुमसति निरविन्दन् *मनसः । रेतः । प्रथमम् । यत् । आसीत् ।*  
 हृदि प्रतीष्या क्वयो मनीषा ॥ *सतः । बन्धुम् । असति । निः । अविन्दन् ।*  
*हृदि । प्रतिष्ये । क्वयः । मनीषा ॥*

4 ḱamas t́ád ágre śam avarta- *Desire in the beginning came*  
 t́adhi, *upon that, (desire) that was the*  
 mánaso rétah prathamám yád *first seed of mind. Sages seeking*  
 āsīt. *in their hearts with wisdom found*  
 sató bándhum ásatī nír avindan *out the bond of the existent in the*  
 hṛdí pratiṣyā kaváyo manīṣā. *non-existent.*

ádhi śam avartata: 3. s. ipf. *Ā.* of vṛt *turn*, with śam *come into being*; ádhi *upon* makes the verb transitive = *come upon, take possession of*. t́ád *that* = t́ád ékam in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A a). yád: referring to ḱamas is attracted in gender to the predicate n. rétās. satás: they found the origin of the evolved world in the unevolved. prati-ṣyā: the gd. in ya has often a long final vowel (164, 1) which is always short in the Padapāṭha. manīṣā: inst. of f. in ā (p. 77).



५ तिरस्त्रीनो विततो रश्मिरेषाम् तिरस्त्रीनः । विततः । रश्मिः । एषाम् ।  
 अधः खिदासीऽद्वपरिं खिदा अधः । खित् । आसीऽत् । उपरिं । खित् ।  
 सीऽत् । आसीऽत् ।  
 रेतोधा आसन्महिमानं आसन् रेतःधाः । आसन् । महिमानं । आसन् ।  
 स्वधा अवस्तात्प्रयतिः परस्तात् ॥ स्वधा । अवस्तात् । प्रयतिः । परस्तात् ॥

5 tiraścīno vītato raśmīr eṣām : *Their cord was extended across :*  
 adhāḥ svid āsīd, upāri svid *was there below or was there above?*  
 āsīṣt ? *There were impregnators, there were*  
 retodhā āsan, mahimāna āsan; *powers; there was energy below,*  
 svadhā avastāt, prāyatīḥ parās- *there was impulse above.*  
 tāt.

raśmīs : the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4 c: the cord with which the sages (referred to by eṣām) in thought measured out the distance between the existent and non-existent, or between what was above and below; cp. viii. 25, 18, pāri yó raśminā divó āntān mamé pṛthivyāḥ *who with a cord has measured out the ends of heaven and earth*; cp. also the expression sūtram vītatam (in AV. x. 8, 37) *the extended string* with reference to the earth. āsīt : accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and not ā) has the Udatta, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97); the second question upāri svid āsīṣt is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatīs and svadhā. In TS. iv. 3, 11, 1, mention is made of trāyo mahimānaḥ connected with fertility. svadhā : this is one of the five examples of a N. f. in ā left uncontracted with a following vowel : it is probable that the editors of the Saṃhitā text treated these forms as ending in āḥ, while the Padapaṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.



६ को अज्ञा वेद क इह प्र वोचत् कः । अज्ञा । वेद । कः । इह । प्र । वोचत् ।  
 'कुत आजाता कुत इयं विश्वेष्टिः । कुतः । आजाता । कुतः । इयम् । वि  
 अर्वाग्देवा अस्य विसर्जनेना- ऽश्वेष्टिः ।  
 था को वेद यत आबभूव ॥ अर्वाक् । देवाः । अस्य । विसर्जनेन ।  
 अथ । कः । वेद । यतः । आबभूव ॥

6 kó addhā veda? ká ihá prá Who knows truly? Who shall  
 vocat, here declare, whence it has been  
 kúta ájātā, kúta iyám víśṣṭīḥ? produced, whence is this creation?  
 arvāg devā asyá visárjanena: By the creation of this (universe)  
 áthā kó veda yáta ābabhūva? the gods (come) afterwards: who  
 then knows whence it has arisen?

vocat: a ao. inj. of vac. kutás: b has one syllable too many (p. 441, 4 a). arvāk: the sense is that the gods, being part of the creation, are later than the period preceding the creation, and therefore can know nothing of the origin of the universe. áthā: with metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

७ इयं विश्वेष्टिर्यत आबभूव इयम् । विश्वेष्टिः । यतः । आबभूव ।  
 यदि वा दधे यदि वा न । यदि । वा । दधे । यदि । वा । न ।  
 यो अस्त्रार्थचः परमे व्योमन् यः । अस्त्र । अर्धिऽअचः । परमे । वि  
 सो अङ्ग वेद यदि वा न वेद ॥ ऽव्योमन् ।  
 सः । अङ्ग । वेद । यदि । वा । न । वेद ॥

7 iyám víśṣṭīr yáta ābabhūva; Whence this creation has arisen;  
 yádi vā dadhé yádi vā ná: whether he founded it or did not:  
 yó asyádhyaṁśaḥ paramé vyo- he who in the highest heaven is its  
 man surveyor, he only knows, or else he  
 só aṅgá veda, yádi vā ná véda. knows not.

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyōman: loc. (90, 2). véda: the accent is due to the formal influence of yádi (p. 246, 3 a).



## YAMA

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuṇa, Bṛhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Aṅgirasas, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivasvant and his mother Saranyū. In her dialogue with him Yamī speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pādabāsa) is spoken of as parallel to the bond of Varuṇa. The owl (ūlūka) and the pigeon (kapōta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (sārameyāu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, for the primæval twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 135. Metre: Anuṣṭubh.

१ यस्मिन्वृत्ते सुपलाशे

द्वेवैः संपिबन्ति यमः ।

अत्रा नो विस्पतिः पिता

पुराणान् अनु वेनति ॥

यस्मिन् वृत्ते । सुपलाशे ।

द्वेवैः । सस्पिबन्ति । यमः ।

अत्र । नः । विस्पतिः । पिता

पुराणान् । अनु । वेनति ॥



1 yāsmīn vṛkṣe supalāśe  
devāṇi sampibate Yamāḥ,  
ātrā no viśpātīḥ pitā  
purāṇān ānu venati.

*Beside the fair-leaved tree under  
which Yama drinks together with  
the gods, there our father, master  
of the house, seeks the friendship of  
the men of old.*

yāsmīn: the loc. is often used in the sense of *beside, near* (cp. 203, 2). sampibate: *drinks Soma with*. ātrā: with metrically long final vowel (cp. 433, 2 A). nas: *our* i.e. of me and the other members of the family. pitā: *my deceased father*. purāṇān: *ancient ancestors*; Sandhi, 39. ānu venati: *that is, associates with them*.

२ पुराणान् अनुवेनन्तं  
चरन्तं पापयामुया ।  
असूयन्नभ्यचाकाशं  
तस्मा असृहयं पुनः ॥

पुराणान् । अनुवेनन्तम् ।  
चरन्तम् । पापया । असूया ।  
असूयन् । अमि । अचाकशम् ।  
तस्मै । असृहयम् । पुनरिति ॥

2 purāṇān anuvénantam,  
cārantam pāpāyamuyā,  
asūyān abhy acākaśam:  
tasmā asprhayam pūnaḥ.

*Him seeking the friendship of  
the men of old, faring in this evil  
way, I looked upon displeased: for  
him I longed again.*

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyā: inst. s. f. of the prn. ayām used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpā similarly used, the two together meaning *in this evil way*, that is, going to the abode of the dead. asūyān: *being displeased*; that is, with him, opposed to asprhayam, *I longed for him*, that is, to see him again. acākaśam: ipf. int. of kāś, with shortening of the radical vowel (174).

३ यं कुमारं नवं रथम्  
अचक्रं मनसाकृणोः ।  
एकैवं विद्यतः प्राक्षम्  
अपश्यन् अर्धं । तिष्ठसि ॥

यम् । कुमारम् । नवम् । रथम् ।  
अचक्रम् । मनसा । अकृणोः ।  
एकैर्दृष्टम् । विद्यतः । प्राक्षम्  
अपश्यन् । अर्धं । तिष्ठसि ॥ •



8 yām, kumāra, nāvaṃ rātham  
aca-krām mānasākṛṇoḥ,  
ékeṣaṃ viśvātaḥ prāñcam,  
āpaśyann ādhi tiṣṭhasi.

*The new car, O boy, the wheelless,  
which thou didst make in mind,  
which has one pole, but faces in all  
directions, thou ascendest seeing  
it not.*

In this stanza (and the next) the dead boy is addressed; he mounts the car which he imagines is to take him to the other world. aca-krām: perhaps because the dead are wafted to Yama by Agni. éka and viśvātas are opposed: though it has but one pole, it has a front on every side. āpaśyan: because dead.

४ यं कुमारं प्रावर्तयो  
रथं विप्रेभ्यस्परि ।  
तं सामानु प्रावर्तय  
समितो नाव्याहितम् ॥

यम् । कुमार । प्र । अवर्तयः ।  
रथम् । विप्रेभ्यः । परि ।  
तम् । साम । अनु । प्र । अवर्तय ।  
सम् । इतः । नावि । आहितम् ॥

4 yām, kumāra, prāvartayo  
rātham viprebhīyas pári,  
tām sāmānu prāvartata,  
sām itó nāví āhitam.

*The car, O boy, that thou didst set  
rolling forth away from the priests,  
after that there rolled forth a chant  
placed from here upon a ship.*

The departure of the dead is followed by a funeral chant. prā-āvartayas: 2. s. ipf. cs. of vṛt turn; accent, p. 464, 17, 1; p. 469, β; analysed by the Padapāṭha, as prā āvartayas; cp. note on viii. 48, 2 a. ānu prā avartata: 3. s. ipf. Ā. of vṛt: accent, p. 464, 17, 1; p. 466, 19; p. 468, 20 a. viprebhīyas: the priests officiating at the funeral; abl. governed by pári (176, 1 a); Sandhi, 48, 2 a. sām ā-hitam: accent, p. 462, 13 b. nāví: the funeral chant is placed on a boat as a vehicle to convey it from here (itās) to the other world.

५ कः कुमारमजयद्  
रथं को निर्वर्तयत् ।  
कः स्वित्तद्वय नो ब्रूयाद्  
अनुदेयो यथामवत् ॥

कः । कुमारम् । अजयत् ।  
रथम् । कः । निः । अवर्तयत् ।  
कः । स्वित् । तत् । अब् । नः । ब्रूयात् ।  
अनुदेयो । यथा । अवत् ॥



5 káḥ kumārám ajanayat ?  
 rátham kó nír avartayat ?  
 káḥ svit tát adyá no brūyād,  
 anudéyī yáthābhavat ?

*Who generated the boy? Who  
 rolled out his car? Who pray  
 could tell us this to-day, how his  
 equipment (?) was?*

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? nír avartayat: cp. yám právartayo rátham in 4 a b. anudéyī: this word occurs only in this and the following verse; it is a f. of anu-déya, which occurs in the sense of *to be handed over*; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

६ यथाभवदनुदेयी  
 ततो अग्रमजायत ।  
 पुरस्ताद्बुध्न आततः  
 पश्चान्निरयणं कृतम् ॥

यथा । अभवत् । अनुदेयी ।  
 ततः । अग्रम् । अजायत् ।  
 पुरस्तात् । बुध्नः । आततः ।  
 पश्चात् । निःअयनम् । कृतम् ॥

6 yáthābhavad anudéyī,  
 tátō ágram ajāyata;  
 purástād budhná átataḥ;  
 paścān nirāyaṇam kṛtām.

*As the equipment was, so the top  
 arose; in front the bottom ex-  
 tended; behind the exit was made.*

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yáthā and tátas, ágram and budhnás, purástād and paścād. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyī). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.

७ इदं यमस्य सार्द्धं  
 देवमानं यदुच्यते ।

इदम् । यमस्य । सार्द्धम् ।  
 देवमानम् । यत् । उच्यते ।



इयंमस्य धम्यते नाळीर

अयं गीर्भिः परिष्कृतः ॥

इयम् । अस्त्रम् । धम्यते । नाळीः ।

अयम् । गीःभिः । परिष्कृतः ॥

7 idám Yamásya sádanam  
devamānām yád ucyáte.  
iyám asya dhamyate nālīr.  
ayám gīrbhīḥ páriṣkṛtaḥ.

*This is the seat of Yama that is  
called the abode of the gods. This  
is his flute that is blown. He it is  
that is adorned with songs.*

The boy here arrives at the abode of Yama. *sádanam* : note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; *sádanam* occurs about a dozen times in the RV., beside the much commoner *sádanam*. *nālīs* : with s in the nom. (100, I a). There is one syllable too many in c (cp. p. 428, 2 a). *ayám* : Yama. *páriṣkṛtas* : note that the Pada text removes the unoriginal s (p. 145, f. n. 1; cp. note on x. 127, 3 a). *gīrbhīs* : dec. 82; accent, p. 458, c 1.

## VĀTA

This god, as *Vāta*, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet *Vāyú*, who is celebrated in one whole hymn and in parts of others. *Vāta*'s name is frequently connected with forms of the root *vā*, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of *Vātā-Parjanya*, while *Vāyu* is often similarly linked with Indra as *Indra-Vāyú*. *Vāta* is the breath of the gods. Like Rudra he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre : *Triṣṭubh*.

१ वातस्त्र नु महिमानं रथस्त्र  
रुजनेति स्तनयन्त्रस्त्र घोषः ।  
द्विविष्टुम्यात्वरुणानि कृष्वन्  
उतो एति पृथिव्या रेणुमस्त्रन् ॥

वातस्त्र । नु । महिमानम् । रथस्त्र ।  
रुजन् । एति । स्तनयन् । अस्त्रम् । घोषः ।  
द्विविष्टुम् । अति । अवरुणानि । कृष्वन् ।  
उतो इति । एति । पृथिव्या । रेणुम् ।  
अस्त्रन् ॥



- 1 Vātasya nū mahimānam rā- (I will) now (proclaim) the  
 thasya : greatness of Vāta's car : its sound  
 rujānn eti, stanāyann asya goes shattering, thundering. Touch-  
 ghōṣaḥ. ing the sky it goes producing ruddy  
 divispṛg yāti aruṇāni kṛṇvānn; hues; and it also goes along the  
 utó eti pṛthivyā reṇūm āśyan. earth scattering dust.

mahimānam : the vb. can easily be supplied, the most obvious one being *prá vocam* according to the first verse of i. 82, *Índrasya nū vīryāni prá vocam*, and of i. 154 *Viṣṇor nū kam vīryāni prá vocam*. *rujān* : similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (i. 23, 11). *stanāyan* : used predicatively like a finite vb. (207) or *eti* may be supplied. *aruṇāni* : alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. *asya* : accent, p. 452. *utó* : 24. *pṛthivyā* : inst. expressing motion *over* (199, 4).

- २ सं प्रेरंते अनु वातस्य विष्टा सम। प्र। ईरते। अनु। वातस्य। विऽस्थाः।  
 ऐनं गच्छन्ति समनं न योषाः। आ। एनम्। गच्छन्ति। समनम्। न।  
 तामिः सयुक्तरथं देव ईयते योषाः।  
 ऽस्य विश्वस्य भुवनस्य राजा॥ तामिः। सऽयुक्। सऽरथम्। देवः।  
 ईयते।  
 अ॥ विश्वस्य। भुवनस्य। राजा॥

- 2 sām prérate ānu Vātasya viṣṭhā : The hosts of Vāta speed on  
 ānam gachanti sámanam ná together after him : they go to him  
 yóṣāḥ. as women to a festival. The god,  
 tābhiḥ sayúk sarátham devá the king of all this world, united  
 iyate, with them, goes on the same car.  
 asyá víśvasya bhúvanasya rájá.

sām prá irate : 3. pl. pr. *Ā.* of *ir*; p. 468, 20 a. *viṣṭhās* : though the derivation is *vi-stha* (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which *yóṣās* are com-



pared, the sense being: the rains follow the storm wind (apām sákhā in 3 c), and accompany him on his course. sarātham: an adv. based on the cognate acc. (197, 4). iyate: from i go according to the fourth class, from which the pr. forms iyase, iyate, iyante, and the pt. iyamāna occur; c is a Jagati Pāda.

३ अन्तरिक्षे पथिभिरीयमानो  
न नि विशते कतमच्चनाहः ।  
अपां सखां प्रथमजा च्छतावा  
क्व स्विज्जातः कुत आ बभूव ॥

अन्तरिक्षे । पथिऽभिः । दीयमानः ।  
न । नि । विशते । कतमत् । च । न । अह-  
रिति ।  
अपाम् । सखां । प्रथमजाः । च्छतावा ।  
क्व । स्विज् । जातः । कुतः । आ । बभूव ॥

३ antārikṣe pathībhir iyamāno,  
ná ní viśate katamāc canāhaḥ.  
apām sákhā prathamajā řtāvā,  
kūa svij jātāḥ, kūta ā babhūva ?

Going along his paths in the air  
he rests not any day. The friend  
of waters, the first-born, the holy,  
where pray being born, whence  
has he arisen ?

pathībhis: inst. in local sense (199, 4). iyamānas: see note on 2 c. áhas: acc. of duration of time (197, 2); cp. also 4 b and the Padapāṭha. apām sákhā: as accompanied by rain (cp. note on 2 a). prathama-jās: 97, 2. řtāvā: 15 c. kvā: = kūa (p. 448). jātās: as a finite verb (208); cp. x. 129, 6 b. kūta ā babhūva = what is his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

४ आत्मा देवानां भुवनस्य गर्भो  
यथावशं चरति देव एषः ।  
घोषा इदस्य शृण्विरे न रूपं  
तस्मै वाताय हविषा विधेम ॥

आत्मा । देवानाम् । भुवनस्य । गर्भः ।  
यथाऽवशम् । चरति । देवः । एषः ।  
घोषाः । इत् । अस्य । शृण्विरे । न ।  
रूपम् ।  
तस्मै । वाताय । हविषा । विधेम ॥

4 ātmā devānām, bhūvanasya  
gārbho,  
yathāvaśām carati devā eṣāḥ.

Breath of the gods, germ of the  
world, this god fares according to  
his will. His sounds are heard.



ghóṣā id asya śṛṇvire, ná rū- (but) *his form is not (seen). To*  
 páṃ. *that Vāta we would pay worship*  
 tásmāi Vātāya havīṣā vidhema. *with oblation.*

ātṃā: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárbbhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghóṣās: cp. 1 b. śṛṇvire: 3. pl. Ā. pr. of śru with ps. sense (p. 145, γ). ná rūpām: the vb. dr̥śyate is here easily supplied. vidhema: with dat. (200 Af).







## VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order.

### ABBREVIATIONS

a. = adjective. A. = accusative. Ā = Ātmanepada, middle voice. AA. = Aitareya Āraṇyaka. ab. = ablative. acc. = accusative. act. = active. adv. = adverb, adverbial. ao. = aorist. Arm. = Armenian. Av. = Avesta, Avestic. Bv. = Bahuvrīhi compound. cd. = compound. cj. = conjunction. cog. = cognate. corr. = correlative. cpv. = comparative. cs. = causative. D. = dative. dat. = dative. dec. = declension. dem. = demonstrative. den. = denominative. der. = derivative. Dv. = Dvandva compound. ds. = desiderative. du. = dual. emph. = emphatic, emphasizing. enc. = enclitic. Eng. = English. f. = feminine. ft. = future. G. = genitive. gd. = gerund. gdv. = gerundive. gen. = genitive. Gk. = Greek. Go. = Gothic. gov. = governing compound. I. = instrumental. ij. = interjection. ind. = indicative. indec. = indeclinable. inf. = infinitive. inj. = injunctive. inst. = instrumental. int. = intensive. inter. = interrogative. ipf. = imperfect. ipv. = imperative. irr. = irregular. itv. = iterative. K. = Karmadhāraya compound. m. = masculine. mid. = middle. L. = locative. Lat. = Latin. lc. = locative. Lith. = Lithuanian. N. = nominative. n. = neuter. neg. = negative. nm. = numeral. nom. = nominative. OG. = Old German. OL. = Old Irish. OP. = Old Persian. op. = optative. ord. = ordinal. OS. = Old Saxon. OSl. = Old Slavonic. P. = Parasmaipada, active voice. pol. = particle. pf. = perfect. pl. = plural. poss. = possessive. pp. = past passive participle. ppf. = pluperfect. pr. = present. prn. = pronoun. proh. = prohibitive. prp. = preposition. prs. = person, personal. ps. = passive. pt. = participle. red. = reduplicated. ref. = reflexive. rel. = relative. rt. = root. s. = singular. sb. = subjunctive. sec. = secondary. sf. = suffix. Slav. = Slavonic. spv. = superlative. syn. = syntactical. Tp. = Tatpuruṣa compound. V. = vocative. vb. = verb, verbal. voc. = vocative. YV. = Yajurveda.

a, prn. root *that* in ā-tas, ā-tra, ā-tha, a-smāi, a-syā.  
 apāś attain, v. aśnōti, aśnuté : see aś.  
 āpāś-as, n. *distress, trouble*, ii. 33, 2. 3 ;  
 iii. 59, 2 ; vii. 71, 5.

ak-tū, m. *ointment ; beam of light ; (clear) night*, x. 14, 9 [aśj anoint].  
 aks-ā, m. *die for playing*, pl. *dices*, x. 34, 2. 4. 6. 7. 13 [perhaps *eye* = *spot*].



akṣ-ān, n. eye (weak stem of akṣi), x. 127, 1.

ākṣīya-māna, pr. pt. ps. *unfailing*, i. 154, 4 [2. kṣi *destroy*].

akḥkhalī-kṣtyā, gd. *having made a croak*, vii. 103, 3.

Ag-nī, m. *fire*, ii. 12, 8; iii. 59, 5; viii. 43, 6; x. 34, 11; *god of fire, Agni*, i. 1-7, 9; 85, 1; ii. 35, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9, 12; 90, 13 [Lat. *ig-ni-s*, Slav. *og-nī*].

agni-dagdha, Tp. ed. *burnt with fire*, x. 15, 14 [pp. of dah *burn*].

agni-dūta, a. (Bv.) *having Agni as a messenger*, x. 14, 13.

agni-gvātiā, ed. Tp. *consumed by fire*, x. 15, 11 [pp. of avād *taste well*].

āg-ra, n. *front; beginning; top*, x. 185, 6; lo. *āgre in the beginning*, x. 129, 3. 4.

āgra-tās, adv. *in the beginning*, x. 90, 7.

a-ghn-yā, f. *cov*, v. 83, 8 [gdv. *not to be slain, from han slay*].

aṅkuś-in, a. *having a hook, hooked, attractive*, x. 34, 7 [aṅkuśā *hook*].

1. āṅg-a, n. *limb*, ii. 83, 9.

2. āṅgā, emphatic pcl. *just, only*, i. 1, 6; x. 129, 7 [180].

āṅgāra, m. *coal*, x. 34, 9.

Āṅgira, m. *name of an ancient seer*, iv. 51, 4.

Āṅgiras, m. pl. *name of a group of ancestors*, v. 11, 6; x. 14, 3. 4. 5. 6; a., as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. *ἄγγελος* 'messenger'].

ao bend, I. P. ācati. ād-, *draw up*, v. 83, 8.

a-akrā, a. (Bv.) *wheelless*, x. 135, 8.

ā-ait, a. (K.) *unthinking, thoughtless*, vii. 86, 7.

a-ait-e, dat. inf. *not to know*, vii. 61, 5.

ā-citti, f. (K.) *thoughtlessness*, vii. 86, 6.

a-citrā, n. *darkness, obscurity*, iv. 51, 3.

ā-oyuta, pp. (K.) *not overthrown, unshakable*, i. 85, 4.

aoyuta-oyūt, a. (Tp.) *moving the immovable*, ii. 12, 9.

ācha, prp. with acc., *unto*, viii. 43, 6.

aj drive, I. P. ājati [Lat. *ago* 'lead', 'drive', Gk. *ἄγω*, 'lead'].

ā- drive up, vi. 54, 10.

ūd- drive out, ii. 12, 8; iv. 50, 5.

ujā-māyu, a. (Bv.) *bleating like a goat*, vii. 103, 6. 10 [māyā, m. *bleat*].

a-jāra, a. (K.) *unaging*, i. 160, 4 [jā waste away].

ā-jasra, a. (K.) *eternal*, ii. 35, 8 [unfailing: *jas* be exhausted].

ājāvi, m. pl. Dv. ed. *goats and sheep*, x. 90, 10 [ajā + āvi].

a-jur-yā, a. *unaging*, iv. 51, 6 [jur waste away].

āj, VII. P. anākti anoint; Ā. ānktē anoint oneself, viii. 29, 1.

āñjas-ā, adv. *straightway*, vi. 54, 1 [inst. of āñjas ointment: = with gliding motion].

āj-i, n. *ornament*, i. 85, 8; viii. 29, 1 [āj anoint].

ā-tas, adv. *hence*, x. 14, 9; = ab. *from that*, iv. 50, 3; *than that*, x. 90, 3.

ati-rātrā, a. (celebrated) *overnight*, vii. 103, 7 [rātri *night*].

ātka, m. *robe*, ii. 35, 14.

āty-etavāi, dat. inf. *to pass over*, v. 83, 10 [āti + i go beyond].

ā-tra, adv. *here*, i. 154, 6; ii. 35, 6.

ā-trā, adv. *then*, vii. 103, 2; *there*, x. 135, 1.

Ātri, m. *an ancient sage*, vi. 71, 5.

ā-tha, adv. *then*; *so*, vi. 54, 7.

Āthar-van, m. pl. *name of a group of ancient priests*, x. 14, 6.

ā-thā, adv. *then*, viii. 43, 6; x. 14, 10; 15, 4. 11; 129, 6; *so*, x. 127, 6.

ātho, adv. *and also*, x. 90, 5 [ātha + u].

ad, cat, II. P. āti, ii. 35, 7; x. 15, 8. 11. 12 [Lat. *edo*, Gk. *έδω*, Eng. *eat*].

ā-dabdhā, pp. (K.) *uninjured*, iv. 50, 2 [dabh *harm*].

Ā-diti, f. *name of a goddess*, viii. 43, 2 [unbinding, freedom, from 3. dā bind].

ad-dhā, adv. *truly*, x. 129, 6 [in this manner: a-d this + dhā].

a-dyā, adv. *to-day*, i. 85, 11; iv. 51, 3-4; x. 14, 12; 127, 4; 135, 5; *now*, x. 15, 2 [perhaps = a-dyavi on this day].

ā-dri, m. *rock*, i. 85, 5 [not splitting: cṛ pierce].

ādri-dugdha, Tp. ed. *pressed out with stones*, iv. 50, 8 [pp. of duh *milk*].

ādha-ra, a. *lower*, ii. 12, 4.

adhās, adv. *below*, x. 129, 5.

ādhi, prp. with loc., *upon*, i. 85, 7; v. 83, 9; vii. 103, 5; *with ab. from*, x. 90, 5.

ādhy-akṣa, m. *eye-witness; surveyor*, x. 129, 7 [having one's eye upon].

adhvarā, m. *sacrifice*, i. 1, 4. 8; iv. 51, 2.



adhvar-yū, m. officiating priest, vii. 103, 8.  
 a-dhvasmān, a. (Bv.) undimmed, ii. 35, 14 [having no darkening].  
 an breathe, II. P. āniti, x. 129, 2 [Go. an-an 'breathe'].  
 ān-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.  
 ān-abhi-mlāta-varṇa, a. (Bv.) having an unfaded colour, ii. 35, 18.  
 ā-naṣṭa-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.  
 an-amivā, a. (Bv.) diseaseless, iii. 59, 3; n. health, x. 14, 11 [āmivā disease].  
 ān-āgas, a. (Bv.) sinless, v. 83, 2; vii. 86, 7 [āgas sin; Gk. ἀν-αγής 'innocent'].  
 an-ichmā, a. (Bv.) having no fuel, ii. 35, 4.  
 ā-nimis-am, (acc.) adv. unwinkingly, vii. 61, 3 [ni-mis, f. wink].  
 ā-nimis-ā, (inst.) adv. with uninking eye, iii. 59, 1 [ni-mis, f. wink].  
 ā-nivīṣamāna, pr. pt. A. unresting, vii. 49, 1 [ni + viṣ go to rest].  
 ān-irā, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irā, f. refreshment].  
 ān-ika, n. face, ii. 35, 11 [an breathe].  
 ānu, prp. with acc., along, x. 14, 1, 8; among, x. 14, 12.  
 ānu-kāmān, (acc.) adv. according to desire, viii. 48, 8.  
 ānu-dēyi, f. equipment (?), x. 135, 5, 6 [f. gdv. of ānu-dā to be handed over].  
 ānu-paspaśānā, pf. pt. Ā. having spied out, x. 14, 1 [spaś spy].  
 ānu-madyā-māna, pr. pt. ps. being greeted with gladness, vii. 63, 3.  
 ānu-vēnant, pr. pt. seeking the friendship of (acc.), x. 135, 2.  
 ānu-vrata, a. devoted, x. 34, 2 [acting according to the will (vrata) of another].  
 ān-rta, n. (K.) falsehood, ii. 35, 6; vii. 61, 5; misdeed, wrong, 86, 6 [rtā right].  
 an-enās, a. (Bv.) guiltless, vii. 86, 4 [ēnas guilt].  
 ānta, m. end, iv. 50, 1; edge, proximity: loc. ante near, x. 34, 16.  
 antār, prp. with loc., within, i. 35, 9; ii. 12, 3; 35, 7; iv. 51, 8; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2, 3 [Lat. inter].  
 antāri-ksa, n. air, atmosphere, i. 35, 7, 11; ii. 12, 2; x. 90, 14; 168, 3

[situated between heaven and earth: kṣa = 1. kṣi dwell].  
 ānti-tas, adv. from near, iii. 59, 2 [ānti in front, near].  
 āndh-as, n. Soma plant; juice, i. 35, 6 [Gk. ἀνδ-ος 'blossom'].  
 ān-na, n. food, ii. 35, 5, 7, 10, 11, 14; pl. 12; x. 90, 2 [pp. of ad eat].  
 anyā, prn. a. other, ii. 35, 3, 8, 18; x. 34, 4, 10, 11, 14; 129, 2; with ab. = than, ii. 33, 11; anyō-anyā one-another, vii. 103, 8, 4, 5; anyē-anyē, anyān-anyān some-others, x. 14, 3; ii. 35, 8 [cp. Lat. aliu-s, Gk. ἄλλο-s 'other'].  
 āp, f. water, pl. N. āpas, ii. 35, 3, 4; vii. 49, 1, 2, 3, 4; 103, 2; A. apās, v. 83, 6; inst. adbhās, x. 14, 9; G. apām, i. 35, 9; ii. 12, 7; 35, 1, 2, 3, 7, 9, 11, 13, 14; vii. 103, 4; x. 168, 3; L. apsd, ii. 35, 4, 5, 7, 8; vii. 103, 5 [Av. ap 'water'].  
 apa-dhā, f. unclosing, ii. 12, 3.  
 āpa-bhartavā, dat. inf. to take away, x. 14, 2 [bhr bear].  
 apa-bhartṛ, m. remover, ii. 33, 7 [bhr bear].  
 ā-paśyant, pr. pt. (K.) not seeing, x. 135, 3.  
 āpas, n. work, i. 35, 9 [Lat. opus 'work'].  
 apās, a. active, i. 160, 4.  
 apās-tama, spv. a. most active, i. 160, 4.  
 Apām nāpāt, m. son of waters, name of a god, ii. 33, 13; 35, 1, 3, 7, 9.  
 āpi-hita, pp. covered, x. 129, 3 [dhā put].  
 āpio-yā, a. secret, ii. 35, 11 [āpio contraction of a presupposed āpi-āñ].  
 a-praketā, a. (Bv.) indistinguishable, x. 129, 3 [praketā perception].  
 ā-pratita, pp. (K.) irresistible, iv. 50, 9 [pratī + pp. of i go].  
 a-pramrśyā, gdv. not to be forgotten, ii. 35, 6 [mrś touch].  
 ā-budhya-māna, pr. pt. unawakening, iv. 51, 3 [budh wake].  
 abhi-kṣipānt, pr. pt. lashing, v. 83, 3.  
 abhi-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 103, 7.  
 abhimāt-in, m. adversary, i. 35, 3 [abhi-māti, f. hostility].  
 abhi-vṛṣṭa, pp. rained upon, vii. 103, 4.  
 abhiṣṭi-dyumnā, a. (Bv.) splendid & help, iv. 51, 7 [dyumnā, n. splendour].  
 abhiṣṭi-śavas, a. (Bv.) strong to help, ii. 59, 8 [śāvas, n. might].



abbhīti]

abbhīti, f. *attack*, ii. 33, 5 [abbhī + itī].  
 abhī-vṛta, pp. *adorned*, i. 35, 4 [1. vṛ cover].  
 ā-bhū-a, a. *monstrous*; n. *force*, ii. 33, 10; *monster*, iv. 51, 9 [non-existent, monstrous : -bhū be].  
 ā-manya-māna, pr. pt. Ā. *not thinking = unexpecting*, ii. 12, 10 [man think].  
 ā-martya, a. (K.) *immortal*, viii. 48, 12; f. ā, x. 127, 2.  
 a-mitra, m. (K.) *enemy*, ii. 12, 8 [mitrā friend].  
 āmita-varna, a. (Bv.) *of unchanged colour*, iv. 51, 9.  
 āmi-vā, f. *disease*, i. 35, 9; ii. 33, 2; vii. 71, 2; viii. 48, 11 [am harm, 3. s. āmi-ti].  
 amu-y-ā, inst. adv. *in this way*, so, x. 135, 2 [inst. f. of amū *this* used in the inflexion of *ayām*].  
 ā-mūra, a. (K.) *wise*, vii. 61, 5 [not foolish : mūrā].  
 a-mṛta, a. *immortal*; m. *immortal being*, i. 35, 2; vii. 63, 5; viii. 48, 3; n. *what is immortal*, i. 35, 6; x. 90, 3; *immortality*, x. 129, 2 [not dead, mṛtā, pp. of mṛ die; cp. Gk. *āμβροτος* 'immortal'].  
 amṛta-tvā, n. *immortality*, x. 90, 2.  
 āmbh-as, n. *water*, x. 129, 1.  
 ā-yajvan, m. (K.) *non-sacrificer*, vii. 61, 4.  
 a-y-ām, dem. prn. N. s. m. *this*, iii. 59, 4; vii. 86, 3, 8; viii. 48, 10; x. 34, 18 (= *here*); *he*, i. 160, 4; x. 135, 7.  
 a-yās, a. *nimble*, i. 154, 6 [not exerting oneself: yās = *yas* *heat* oneself].  
 a-rapās, a. (Bv.) *unscathed*, ii. 33, 6; x. 15, 4 [rāpas, n. *infirmity, injury*].  
 āram-kṛta, pp. *well-prepared*, x. 14, 13 [made ready].  
 ār-am, adv. *in readiness*; with *kṛ* *do service to* (dat.), vii. 86, 7.  
 ā-rāti, f. *hostility*, ii. 35, 6; iv. 50, 11; viii. 48, 3; x. 34, 14 [non-giving, niggardliness, enmity].  
 a-ri, m. *niggard, enemy*, gen. *aryās*, ii. 12, 4, 5; iv. 50, 11; viii. 48, 8 [having no wealth: ri = *rai*; 1. *indigent*; 2. *niggardly*].  
 ā-riṣṭa, pp. (K.) *uninjured*, vi. 54, 7 [riṣ injury].  
 ar-unā, a. f. *f, ruddy*, x. 15, 7; n. *ruddy hue*, x. 168, 1.  
 ar-uṣā, a. *ruddy*, i. 35, 5; vii. 71, 1.

a-reṇū, a. (Bv.) *dusless*, i. 35, 11 [reṇū m. *dust*].  
 ark-ā, m. *song*, i. 35, 2; x. 15, 9 [aro sing].  
 aro sing, praise, I. ārcati. sām-, *praise universally*, pf. ānrec, i. 100, 4.  
 āro-ant, pr. pt., *singing*, i. 35, 2; viii. 29, 10.  
 arna-vā, a. *waving*, viii. 63, 2; m. *flood*, i. 35, 9.  
 ār-tha, n. *goal*, vii. 63, 4 [what is gone for : r go].  
 arth-in, a. *greedy*, x. 127, 5 [having an object, needy].  
 ar-pāya, cs. of r go. ād- *raise up*, ii. 33, 4.  
 arya, a. *noble*, vii. 86, 7; x. 34, 13; m. *lord*, ii. 35, 2.  
 Ārya-mān, m. *name of one of the Adityas*, vii. 63, 6.  
 ār-vant, m. *steed*, ii. 33, 1; vii. 54, 5 [speeding : r go].  
 arvāk, adv. *hither*, x. 15, 4, 9; *afterwards*, x. 129, 6.  
 arvāñc, a. *hitherward*, i. 35, 10; v. 33, 6.  
 ārh-ant, pr. pt. *worthy*, ii. 33, 10<sup>3</sup>.  
 av help, I. P. āvati, i. 35, 7; ii. 12, 14; 35, 15; iv. 50, 9, 11; vii. 49, 1-4; 61, 2; x. 15, 1, 5; *quicken*, v. 33, 4.  
 ava-tā, m. *well*, i. 35, 10; iv. 50, 3 [āva down].  
 a-vadyā, n. *blemish*, x. 14, 8 [gdv. *not to be praised, blameworthy*].  
 avā-ni, f. *river*, v. 11, 5 [āva down].  
 ava-pāsyant, pr. pt. *looking down on* (acc.), vii. 49, 3.  
 ava-mā, spv. a. *lowest*; *nearest*, ii. 35, 12; *latest*, vii. 71, 3 [āva down].  
 ava-yūtī, m. *appeaser*, viii. 48, 2.  
 āva-ra, cpv. a. *lover*, x. 15, 1; *nearer*, ii. 12, 8 [āva down].  
 āv-as, n. *help*, i. 35, 1; 35, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [av help].  
 ava-sāna, n. *resting place*, x. 14, 9 [un-binding, giving rest : āva + sā = *si* tie].  
 avās-tāt, adv. *below*, x. 129, 5.  
 avas-yū, a. *desiring help*, iv. 50, 9.  
 a-vātā, a. (Bv.) *windless*, x. 129, 2 [vātā wind].  
 av-i-tī, m. *helper*, ii. 12, 6.  
 a-vīra, a. (Bv.) *sonless*, vii. 61, 4 [vīrā hero].  
 a-vṛkā, a. (K.) *friendly*, x. 15, 1 [not harming : vṛka wolf].



a-vyathyá, gdv. *immovable*, ii. 35, 5 [vyath *water*].

as reach, obtain, V. asnóti, asnuté, i. 1, 3; 85, 2; ii. 33, 2. 6; iii. 59, 2; vii, 103, 9.

abhi- attain to (acc.), i. 154, 5.

ás-mañ, m. rock, ii. 12, 3 [Av. *asman* 'stone'; Gk. *ἀκρον* 'anvil'].

ás-va, m. horse, ii. 12, 7; 35, 6; iv. 51, 5; v. 83, 3. 6; vii. 71, 3. 5; x. 34, 3. 11; 90, 10 [Lat. *equus* 'horse', Gk. *ἵππος*, OS. *ehu*].

ás-va-magha, a. (Bv.) rich in horses, vii. 71, 1 [maghā *bounty*].

Ásv-in, m. du. horsemen, name of the twin gods of dawn, vii. 71, 2. 3. 6.

aṣṭáu, nm. eight, i. 35, 8.

as be, II. P.: pr. 2. ásti, i. 1, 4; ii. 12, 15; 33, 3; 3. ásti, ii. 12, 5; 33, 7. 10; vii. 71, 4; 86, 6; x. 34, 14; pl.

1. smási, vi. 54, 9; viii. 48, 9; 3. sánti, i. 85, 12; x. 90, 16; ipv.

ástu, v. 11, 5; vii. 86, 8<sup>2</sup>; x. 15, 2; sántu, vii. 63, 5; op. syāma, iii. 59, 3; iv. 50, 6; 51, 10. 11; viii. 48, 12.

13; ipf. 3. ás, x. 129, 3; ásit, x. 34, 2; 90, 6. 12. 14; 129, 14. 22. 34. 4. 5<sup>2</sup>;

ásan, x. 90, 15. 16; 129, 5<sup>2</sup>; pf. ása, vii. 86, 4; x. 129, 3; ásur, iv. 51, 7.

ápi- be or remain in (loc.); syāma, iii. 59, 4; x. 14, 6.

pári- be around, celebrate, 2. pl. stha, vii. 103, 7.

prá- be pre-eminent, ipv. ástu, iii. 59, 2.

ás-at, pr. pt. n. the non-existent, x. 129, 1. 4.

a-saścát, a. (Bv.) inexhaustible, i. 160, 2 [having no second, saścát: *sao follow*].

ás-ita, (pp.) a. black, iv. 51, 9.

á-sammrṣṭa, pp. (K.) uncleansed, v. 11. 3 [mrj *wipe*].

ás-u, m. life, x. 14, 12; 15, 1 [1. *as exist*].

asu-tṣp, a. (Tp.) life-stealing, x. 14, 12 [tṣp *delight in*].

ásu-níti, f. spirit-guidance, x. 15, 14.

ásu-ra, m. divine spirit, i. 35, 7. 10; v. 83, 6 [Av. *ahura*].

asur-yā, n. divine dominion, ii. 33, 9; 35, 2.

asūyāt, pr. pt. displeased, resentful, x. 135, 2.

ás-ta, n. home, abode, x. 14, 8; 34, 10.

asmá, prn. stem of 1. prs. pl.; A. asmān us, viii. 48, 3. 11; x. 15, 5; D.

asmábhyaṃ to us, i. 85, 12; x. 14, 12; asmé to us, i. 160, 5; ii. 33, 12;

Ab. asmád from us, ii. 33, 2; vii. 71, 1. 2; than us, ii. 33, 11; G. asmá-

kam of us, vi. 54, 6; L. asmé in or on us, ii. 35, 4; iv. 50, 10. 11; viii. 48,

10; asmāsu on us, iv. 51, 10.

a-smín, L. of prn. root a, in this, ii. 35, 14; iv. 50, 10; x. 14, 5.

á-smera, a. (K.) not smiling, ii. 85, 4.

a-smái, D. of prn. root a, to him, ii. 35, 5. 12; for him, x. 14, 9; unaccented,

asmai to or for him, ii. 12, 5. 13; 35, 2. 10; vi. 54, 4; vii. 63, 5; x. 14, 9.

11.

a-syá, G. of prn. root a, of this, ii. 83, 9; x. 129, 6; 168, 2; unaccented, asya

his, of him, its, of it, i. 35, 7; 154, 5; 160, 3; ii. 12, 13; 85, 2. 6. 8. 11; iv.

50, 2; vi. 54, 3; vii. 86, 1; viii. 48, 12; x. 34, 4. 6; 90, 3<sup>2</sup>. 4. 6. 12<sup>2</sup>. 15;

129, 7; 135, 7; 168, 1.

ás-yant, pr. pt. scattering, x. 168, 1 [as throw].

a-syái, D. f. of prn. root a, to that, ii. 33, 5.

ah say: pf. 3. pl. āhur, ii. 12, 5; v. 11, 6; vii. 86, 3; x. 34, 4.

āha, emphasizing pol., indeed, i. 154, 6; v. 83, 3; vii. 103, 2.

āhan, n. day, viii. 48, 7; x. 129, 2.

āhám, prs. prn., I, viii. 86, 7; x. 15, 3; 34, 2. 3. 12.

āhar, n. day, vii. 103, 7.

āhas, n. day, x. 168, 3.

a-hastá, a. (Bv.) handless, x. 34, 9.

áh-i, m. serpent, ii. 12, 3. 11 [Av. *aži*, Gk. *ἔχιν* 'viper', Lat. *angui-s*].

á-hrṇāsa, pr. pt. A. free from wrath [hr be angry].

Ā, prp. with ab. from, ii. 35, 2; iv. 50, 3; 51, 10; with L., in, i. 85, 4; ii.

35, 7. 8; iii. 59, 3; viii. 48, 6.

ā, pol. quite, very, ii. 12, 15; with D., viii. 48, 4.

ā-gata, pp. come, vii. 108, 3. 9 [gam go].

ā-gam-iṣtha, a. spv. coming most gladly, x. 15, 3.

āg-as, n. sin, vii. 86, 4; x. 15, 6 [op. Gk. *ἀγος* 'guilt'].

āc-ya, gd. bending, x. 15, 6 [ā + ao bend].

ā-jāta, pp. produced, x. 129, 6 [jan generate].



āiya]

āj-ya, n. *melled muller*, x. 90, 6 [ā-nūj  
anoit].  
āni, m. *axle-end*, i. 35, 6.  
ā-tata, pp. *extended*, x. 135, 6 [tan  
stretch].  
ā-tasthivāms, red. pf. pt. *having mounted*,  
ii. 12, 8 [ā + sthā stand].  
āt-mān, m. *breath*, x. 168, 4 [Old Saxon  
āthom 'breath'].  
Ādityā, m. *son of Aditi*, iii. 59, 2, 3, 5.  
āp obtain. V. P. āpnōti; pf. āpa, iv. 51,  
7 [Lat. ap-iscor 'reach', ap-ere 'seize'].  
ā-bhis, I. pl. f. of prn. root a, *with these*,  
v. 83, 1.  
ā-bhū, a. *coming into being*, x. 129, 3.  
āmā, a. *raw, unbaked*, ii. 35, 6 [Gk. ἀμῶς  
'raw'].  
ā-yat-i, pr. pt. f. *coming*, x. 127, 1, 8  
[ā + i go].  
āyas-ā, a. f. f. *made of iron*, viii. 29, 3  
[āyas iron].  
āy-ū, a. *active*; m. *living being, mortal*,  
iii. 59, 9 [i go].  
ā-yudh-a, n. *weapon*, viii. 29, 5 [ā + yudh  
fight].  
āy-us, n. *span of life*, vii. 103, 10; viii.  
48, 4, 7, 10, 11; x. 14, 14 [activity:  
i go].  
āranya, a. *belonging to the forest*, x. 90, 8  
[āranya].  
ā-rōhant, pr. pt. *scaling*, ii. 12, 12 [ruh  
moun].  
āvis, adv. *in view, with kr, make mani-  
fest*, v. 88, 3.  
ās-ū, a. *swift*, vii. 71, 5 [Gk. ἀσῦς].  
āsu-hēman, a. (Bv.), *of swift impulse*,  
ii. 35, 1.  
ā-sām, gen. pl. f. of the prn. root a, *of  
them*, iv. 51, 6.  
ās-īna, irr. pr. pt. ā, *sitting*, x. 15, 7  
[ās sit].  
ā-hita, pp. *placed in (lc.)*, viii. 29, 4; x.  
14, 16; *with sām placed upon (lc.)*,  
x. 135, 4 [dhā put].  
ā-huta, pp. *to whom offering is made*, v.  
11, 8.

I go. II. P. ēmi, x. 84, 5; ēti, iv. 50, 8;  
x. 34, 6; 168, 12; yānti, vii. 49, 1;  
approach (acc.), viii. 48, 10; āyan, pr.  
sb. pass, vii. 61, 4; attain, vii. 68, 4;  
pf. iyūr, x. 15, 1, 2.  
ānu- go after, vi. 54, 5; follow (acc.),  
viii. 68, 5.

āpa- go away, x. 14, 9.  
abhī- come upon, ipf. āyan, vii. 103, 2.  
āva- appease: op. iyām, vii. 86, 4.  
ā- come, ii. 33, 1; v. 83, 6; go to, x.  
14, 8.  
āpa ā- come to (acc.), i. 1, 7.  
ūd- rise, vii. 61, 1; 63, 1-4; 1pf. ait,  
x. 90, 4.  
āpa- approach, vii. 86, 3; 103, 8; x.  
14, 10; 34, 10; flow to, ii. 35, 3.  
pārā- pass away, pf. iyūr, x. 14, 2, 7.  
pārī- surround, ii. 35, 4, 9.  
prā- go forth, i. 154, 3; x. 14, 7.  
ānu prā- go forth after, vi. 54, 6.  
vi- disperse, x. 14, 9.  
sām- flow together, ii. 35, 3; unite, vii,  
103, 2.  
ichā-māna, pr. pt. ā. *desiring*, x. 34, 10  
[is wish].  
i-tās, adv. *from here*, x. 135, 4.  
i-ti, pcl. thus, ii. 12, 52; vi. 54, 1, 2; x.  
34, 6 [180].  
it-thā, adv. thus, ii. 35, 11; truly, i. 154,  
5 [id + thā; 180].  
i-d, emphasizing pcl. just, even, i. 1, 4.  
6; 85, 8; 154, 3; ii. 35, 8, 10; iv. 50,  
7, 8; 51, 9; vii. 86, 3, 6; x. 14, 16;  
34, 5, 7, 8, 13; 127, 3 [Lat. id:  
180].  
i-d-ām, dem. prn. n. this, i. 154, 3; ii.  
12, 14; 33, 10; iv. 51, 1; v. 11, 5;  
x. 14, 15; 15, 2; 90, 2; 129, 3; 135,  
7; this world, v. 88, 9; = here, vi. 54,  
1 [111].  
i-dānim, adv. now, i. 35, 7.  
idh kindle, VII. ā. inddhē.  
sām- kindle, 3. pl. indhato, ii. 35, 11;  
pf. idhirē, v. 11, 2.  
idh-mā, m. fuel, x. 90, 6 [idh kindle].  
ind-u, m. drop, Soma, viii. 48, 2, 4, 8.  
12, 13, 15; pl. iv. 50, 10; viii. 48, 5.  
Indra, m. name of a god, i. 85, 9; ii.  
12, 1-15; iv. 50, 10, 11; v. 11, 2; vii.  
49, 1; viii. 48, 2, 10; x. 15, 10; 90,  
13.  
indr-iyā, n. *might of Indra*, i. 85, 2  
[indra].  
i-nv go, I. P. invati [secondary root  
from i go according to class v.: i-nu].  
sam- bring, i. 160, 5.  
imā, dem. prn. stem, this, A. m. imām,  
ii. 35, 2; x. 14, 4; 15, 6; N. m. pl.  
imé, vi. 54, 2; viii. 48, 5; n. imā,  
ii. 12, 3; x. 15, 4; imāni, vii. 61, 6;  
71, 6 [111].



- i-yām, dem. prn. f. *this*, v. 11, 5; vii. 61, 7; 71, 6<sup>2</sup>; x. 129, 6. 7 [111].
- frā, f. *nurture*, v. 83, 4.
- fr-ina, n. *dice-board*, x. 34, 1. 9.
- fr-ya, a. *watchful*, vi. 54, 8.
- i-va, enc. pol. *like*, i. 1, 9; 85, 5. 8<sup>2</sup>; ii. 12, 4, 5; 33, 6; 35, 5. 13; iv. 51, 2; v. 11, 5; 83, 8; vii. 63, 1; 103, 5<sup>2</sup>; viii. 29, 8; 48, 4<sup>2</sup>. 6. 7<sup>2</sup>; x. 34, 1. 3. 5. 8; 127, 7. 8 [180].
- is-irā, a. *devoted*, viii. 48, 7.
- iṣṭā-vrata, a. (Bv.) *accordant with desired ordinances*, iii. 59, 9.
- iṣṭā-pūrtā, n. (Dv.) *sacrifice and good works*, x. 14, 8 [is-tā, pp. du. of yaj sacrifice + pūrtā, pp. of pṛ fill, bestowed].
- i-hā, adv. *here*, i. 1, 2; 35, 1. 6; ii. 35, 13. 15; vi. 54, 9; vii. 49, 1. 2. 3. 4; x. 14, 5. 12; 15, 3. 5. 7. 11. 13<sup>2</sup>; 90, 4; 129, 6.
- īā, f. *consecrated food*, iv. 50, 8.
- i go, IV. Ā. *fyate*, x. 168, 2; *approach*, imāhe, vi. 54, 8.
- antār-go betwixt (acc.), i. 35, 9; 160, 1.
- ij-ānā, pf. pt. Ā. (of yaj), *sacrificer*, iv. 51, 7.
- id praise, II. Ā., *īe*, i. 1, 1.
- id-ya, gdv. *praiseworthy*, i. 1, 2 [id praise].
- im, enc. pcl. (acc. of prn. i), i. 85, 11; ii. 12, 5; 33, 13<sup>2</sup>; 35, 1; vii. 103, 3 [180].
- īya-māna, pr. pt. Ā. *going*, x. 168, 3 [i go].
- ir stir, set in motion, II. Ā. frte.
- ānu sām prā- *speed on together after*, x. 168, 2.
- ūd- *arise*, x. 15, 1; v. 82, 3.
- prā-, cs. *frāya*, *utter forth*, ii. 33, 8.
- is be master of, *overpower*, II. Ā. *īṣṭe*, with gen., viii. 48, 14.
- īś-āna, pr. pt. Ā. *ruling over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. ruler, ii. 33, 9.
- is more, I. *īṣati*, -te, from (ab.), v. 83, 2.
- īl-ītā, pp. *implored*, x. 15, 12 [id praise].
- U, enc. pcl. *now, also*, i. 35, 6; 154, 4; ii. 33, 9; 85, 10. 15; iv. 51, 1. 2; v. 83, 10<sup>2</sup>; vi. 54, 3; vii. 61, 6; 63, 1. 2; 86, 3. 8; viii. 43, 3; x. 14, 2; 15, 8; 127, 3<sup>2</sup>; 129, 1<sup>2</sup> [180].

- uk-thā, n. *recitation*, iv. 51, 7 [vao speak].
1. ukṣ *sprinkle*, VI. ukṣāti, -te, x. 90, 7. pra- *besprinkle*, x. 90, 7.
2. ukṣ *grow*.
- ukṣ-itā, pp. *grown strong*, i. 35, 2 [2. ukṣ = vaks grow].
- ug-rā, a. *mighty*, ii. 33, 9; x. 34, 8; *fierce, terrible*, ii. 33, 11; viii. 29, 5.
- uchānt, pr. pt. *shining*, iv. 51, 2 [1. vas shine].
- u-tā, pcl. *and*, i. 85, 5; 154, 4; ii. 12, 5; 35, 11; iii. 59, 1; iv. 50, 9; v. 83, 2<sup>2</sup>. 10; vi. 54, 6; vii. 63, 5; 86, 2; viii. 48, 1. 5. 8. 14; x. 34, 2; 90, 2; utā vā, vii. 49, 2<sup>2</sup>; = *and*, viii. 48, 15 [180].
- utō, pcl. *and also*, x. 168, 1 [utā + u].
- ūt-tara, cpv. a. *upper*, i. 154, 1 [ūd up].
- ūt-sa, m. *spring*, i. 35, 11; 154, 5 [ud wet].
- ud wet, VII. P. unātti, undānti [cp. Lat. und-a 'wave'].
- vi- *moisten, drench*, i. 85, 5; v. 83, 8.
- ud-ān, n. *water*, i. 85, 5 [Go. wātō 'water'].
- udan-vānt, a. *water-laden*, v. 83, 7.
- ūd-ita, pp. *risen*, vii. 63, 5 [i go].
- udumbalā, a. *brown* (?), x. 14, 12.
- ud-vāt, f. *upward path*, i. 35, 3; *height*, v. 83, 7; x. 127, 2 [ūd up + sf. vat].
- upa-ksiyānt, pr. pt. *abiding by* (acc.), iii. 59, 3 [kṣi duell].
- upa-mā, spv. a. *highest*, viii. 29, 9.
- upa-yānt, pr. pt. *approaching*, ii. 33, 12 [i go].
- ūpa-ra, cpv. a. *later*, x. 15, 2 [Av. upara 'upper', Gk. *ὑπέρο* 'pestle', Lat. *s-uperu-s* 'upper'].
- upāri, adv. *upward*, x. 34, 9; *above*, x. 129, 5 [Gk. *ὑπέρι*, *ὑπέρι* = *ὑπέρι*, Lat. *s-uper*, Old High German *ubir* 'over'].
- ūpa-śrita, pp. *impressed on* (lo.), vii. 86, 8 [śri resort].
- upa-sādya, gdv. *to be approached*, iii. 59, 5 [sād sit].
- upā-sṭha, m. *lap*, i. 35, 5. 6; vii. 63, 3; x. 15, 7.
- upa-hatnā, a. *slaying*, ii. 33, 11 [ha-tnu from han slay].
- ūpa-hūta, pp. *invited*, x. 15, 5 [hū call].
- upārā, m. *offence*, vii. 86, 6 [upa + ara from ṛ go: striking upon, offence].



ubj force, VI. P., ubjāti.  
 nir- drives out, i. 85, 9.  
 ubhā, a. both, i. 35, 9; x. 14, 7 [cp. Lat. *am-bo*, Gk. *ἀμ-φω* 'both', Eng. *bo-th*].  
 ubhā-ya, a. pl. both, ii. 12, 8.  
 ubhayā-dat, a. having teeth on both jaws, x. 90, 10.  
 ur-ū, a., f. urv-ī, wide, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. *rouur*, Gk. *εὐρύ-ς*].  
 uru-kramā, a. (Bv.) wide-striding, i. 154, 5 [krāma, m. stride].  
 uru-gāyā, a. (Bv.) wide-paced, i. 154, 1.  
 3. 6; viii. 29, 7 [gāya gait from gāgo].  
 uru-cākṣas, a. (Bv.) far-seeing, vii. 63, 4 [cākṣas, n. sight].  
 uru-vyācas, a. (Bv.) far-extending, i. 160, 2 [vyācas, n. extent].  
 uru-sāmsa, a. (Bv.) far-famed, viii. 48, 4 [sāmsa, m. praise].  
 uru-gyū, a. freedom-giving, viii. 48, 5 [from den. uru-ṣya pul in wide space, rescue].  
 urū-nasā, a. (Bv.) broad-nosed, x. 14, 12 [urū + nās nose].  
 urviyā, adv. widely, ii. 85, 8 [inst. f. of urvī wide].  
 urv-ī, f. earth, x. 14, 16 [urū wide].  
 uś-ānt, pr. pt. eager, vii. 103, 3; x. 15, 8<sup>2</sup> [vaś desire].  
 Uś-ās, f. Dawn, ii. 12, 7; vii. 63, 3; 71, 1; x. 127, 3, 7; pl. iv. 51, 1-9; 11 [1. vas shine; cp. Gk. *ἥως* (for *ἄus-ōs*), Lat. *aur-ōr-a*].  
 usrā-yāman, a. (Bv.) faring at daybreak, vii. 71, 4 [usrā matutinal, yāman, n. course].  
 usr-īyā, f. cow, iv. 50, 5 [f. of usr-īya ruddy from us-rā red].  
 Ū, enc. pol., ii. 35, 3; iv. 51, 2 [metrically lengthened for u].  
 ū-tī, f. help, i. 35, 1; viii. 48, 15; x. 15, 4 [av favour].  
 ūrū, m. du. thigh, x. 90, 11, 12.  
 ūrj, f. vigour, strength, vii. 49, 4; x. 15, 7.  
 ūrjāyant, den. pr. pt. gathering strength, ii. 85, 7.  
 ūrdh-vā, a. upright, ii. 85, 9; upward, x. 90, 4 [Gk. *ὀρθός* for *ὀρθ-ός*; Lat. *arduus* 'lofty'].  
 ūrdhvām, acc. adv. upwards, i. 85, 10.  
 ūrmyā, f. night, x. 127, 6.  
 ūr-vā, n. receptacle, ii. 85, 3; fold, herd, iv. 50, 2 [1. vṛ cover].

R go, V. P. rñōti, int. alarti arise, viii. 48, 8 [Gk. *ὀρ-νύ-μι* 'stir up'].  
 abhi- penetrate to (acc.), i. 35, 9.  
 prā- send forth, III. iyarti, vii. 61, 2.  
 fñ-van, m. pl. name of a group of ancestors, x. 14, 3 [singing from arc sing].  
 fñ-vant, a. singing, jubilant, iv. 50, 5 [arc sing].  
 fñ, f. stanza, ii. 35, 12; collection of hymns, *Rgveda*, x. 90, 9 [arc sing, praise].  
 rcās-e, dat. inf. with prā, to praise, vi. 61, 6 [arc praise].  
 r-nā, n. debt, x. 127, 7.  
 rñā-vān, a. indebted, x. 34, 10 [rñā debt].  
 r-tā, n. settled order, i. 1, 8; iv. 51, 8; truth, x. 34, 12 [pp. of r go, settled].  
 rñ-jāta-satya, a. punctually true, iv. 51, 7 [true as produced by established order].  
 rñ-jñā, a. knowing right, x. 15, 1.  
 rñ-yūj, a. yoked in due time, iv. 51, 5; vii. 71, 3.  
 rñ-spś, a. cherishing the rite, iv. 50, 3.  
 rñ-van, a. holy, ii. 35, 8; x. 168, 3; pious, vii. 61, 2; f. -vari observing order, i. 160, 1.  
 r-tū, m. season, vii. 103, 9 [fixed time: from r go].  
 r-tē, adv. prp. with ab., without, ii. 12, 9 [loc. of rñā].  
 rñv-ij, m. ministrant, i. 1, 1 [rñā + ij = yaj sacrificing in season].  
 rñdāra, a. compassionate, ii. 83, 5; wholesome, vii. 48, 10.  
 rñh thrive, V. P. rñhnōti.  
 ānu- bring forward, op. 2. s. rñhyās, viii. 48, 2.  
 fñhak, adv. separately, vii. 61, 3.  
 Rñh-ū, m. pl. name of three divine artificers, iv. 51, 6 [skillful, from rñh take in hand].  
 fñ-i, m. scar, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.  
 rñ-tī, f. spear, i. 85, 4 [rñ thrust].  
 rñ-vā, a. high, lofty, vii. 61, 3; 86, 1.  
 ū-ka, nm. one, i. 35, 6; 154, 3, 4; vii. 103, 6<sup>4</sup>; viii. 29, 1-3, 10; x. 14, 16; 129, 2, 3 [prn. root e].  
 eka-parā, a. too high by one, x. 34, 2.  
 ēkesa, a. having one pole, x. 135, 3 [īṣā + pole of a car].  
 e-tā, dem. prn. stem, this: n. etād, iii. 59, 5; acc. m. etām this, x. 14, 9; him,



x. 34, 4; inst. *etēna*, v. 88, 6; n. pl. *etā*, x. 15, 14; m. pl. *etē these*, vii. 103, 9 [prn. root *e + tā this*].  
*ēta-śa*, m. steed of the Sun, vii. 63, 2 [*ēta speeding*, from *i go*].  
*etā-vant*, a. *such*, x. 90, 3 [prn. *etā this + sf. vant*].  
*e-na*, *ēna*, prn. stem of 3. prs. *he, she, it*: acc. *enam him*, ii. 12, 5; iii. 59, 3; vii. 103, 2; x. 14, 11; 34, 4; 168, 2; acc. pl. *enām them*, vii. 103, 3; gen. du. *enos of them two*, vii. 103, 4 [prn. root *e*].  
*ēn-as*, n., ii. 12, 10; vii. 71, 4; 86, 3.  
*enā*, inst. *by it*, x. 14, 4; adv. *thither*, x. 14, 2 [inst. of prn. root *a*].  
*e-bhis*, i. pl. *with them*, x. 34, 5 [prn. root *a*].  
*e-bhyas*, D. pl. *to them*, x. 34, 8 [prn. root *a*].  
*c-vā*, pol. *thus, just*, i. 1, 3; ii. 12, 1; iv. 51, 9; vi. 54, 1. 2; x. 90, 2 [prn. root *e*; cp. 180].  
*e-vā* (= *evā*), adv. *thus, just*, ii. 33, 15; iv. 50, 8 [prn. root *e*].  
*e-śā*, dem. prn.: N. s. m. *esāh this*, x. 168, 4; *he*, ii. 12, 15; vii. 63, 3; viii. 29, 6; f. *esā this*, x. 14, 2; *she*, x. 34, 2 [from prn. root *e + sa*].  
*e-śām*, G. pl. m. *of them*, i. 85, 3; vii. 103, 5<sup>2</sup>. 6; x. 34, 5. 8; 129, 5 [prn. root *a*].  
*Ōk-as*, n. *abode*, iv. 50, 8 [*wanted place: uo be wont*].  
*ōj-as*, n. *might*, i. 85, 4. 10; 160, 5 [uj = *vaj*; cp. Lat. *augus-tus* 'mighty', 'august'].  
*ojā-yāmāna*, den. pr. pt. *Ā. showing one's strength*, ii. 12, 11 [ōjas].  
*ōj-iyāms*, cpv. a. *mightier*, ii. 33, 10.  
*ōṣa-dhī*, f. *plant*, v. 88, 1. 4. 5. 10; vii. 61, 3 [*āv(a)s-a nurture (av further) + dhī holding*, from *dhā hold*].  
*Kā*, inter. prn. *who?* i. 85, 7; x. 129, 6; 135, 5<sup>3</sup>; G. *kāśya*, x. 129, 1; du. *kāu*, x. 90, 11<sup>2</sup>; with *oid*: I. *kēna oid by any*, x. 15, 6; pl. N. *kē oid some*, vii. 103, 8.  
*ka-kūbh*, f. *peak*, i. 35, 8.  
*ka-tamā*, inter. prn. *which (of many)?* i. 35, 7; iv. 51, 6; with *canā any*, x. 168, 3 [Lat. *quo-tumus*].

*katī-dhā*, adv. *into how many parts?* x. 90, 11 [*kā-ti how many?* Lat. *quof*].  
*ka-dā*, inter. adv. *when?* vii. 86, 2; with *canā ever*, vi. 54, 9 [*kā who?*].  
*kānikradat*, int. pr. pt. *belloving*, iv. 50, 5; v. 88, 1. 9 [krand roar].  
*kān-iyāms*, cpv. *younger*, vii. 86, 6 [cp. *kan-yā*, f. *girl*; Gk. *καυός* 'new' for *καυός*].  
*kam*, pol., i. 154, 1 [*gladly*: cp. p. 225, 2].  
*kār-tave*, dat. inf. of *kr do*, i. 85, 9.  
*kālmalk-in*, a. *radiant*, ii. 33, 8.  
*kav-i*, m. *sage*, v. 11, 8; vii. 86, 3; x. 129, 4 [Av. *kavi* 'king'].  
*kavi-kratu*, a. (Bv.) *having the intelligence of a sage*, i. 1, 5; v. 11, 4.  
*kavi-tara*, cpv. a. *wise*, vii. 86, 7.  
*kavi-śastā*, pp. (Tp.) *recited by the sages*, x. 14, 4.  
*kav-yā*, a. *wise*, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 3.  
*kaśā*, f. *whip*, v. 88, 3.  
*kām-a*, m. *desire*, i. 85, 11; x. 34, 6; 129, 4 [kam desire].  
*kās appear*, int. *okaśiti*.  
*abhi-* look upon, x. 135, 2.  
*kitavā*, m. *gambler*, x. 34, 3. 6. 7. 10. 11. 18.  
*ki-m*, inter. prn. *what?* vii. 86, 2. 4; viii. 48, 3<sup>2</sup>; x. 90, 11; 129, 1<sup>2</sup>; with *canā anything*, x. 129, 2 [Lat. *qui-s, qui-d*].  
*kīla*, adv. *emphasizing preceding word*, indeed, ii. 12, 15 [180].  
*kīr-i*, m. *singer*, ii. 12, 6 [2. *kr commemorate*].  
*ku-carā*, a. *wandering at will*, i. 154, 2. [ku, inter. prn. root *where?* = *anywhere + cara from car fare*].  
*ku-tās*, inter. adv. *whence?* x. 129, 6<sup>2</sup>; 168, 3 [prn. root *where?*].  
*ku-mārā*, m. *boy*, x. 135, 3. 4. 5; = *son*, ii. 33, 12.  
*kumārā-deśpa*, a. (Bv.) *presenting gifts like boys*, x. 84, 7 [deśpā, n. *gift from dā give*].  
*kul-yā*, f. *stream*, v. 88, 8.  
*kuv-id*, inter. pol. *whether?* ii. 35, 1. 2; iv. 51, 4 [ku + id: cp. p. 226].  
*kū-ha*, inter. adv. *where?* ii. 12, 5; x. 129, 1 [ku + sf. *ha* = *dhā*: cp. p. 212].  
*kr make*, V. *krṇōti, krṇutē* iv. 50, 9; v. 88, 3; = *hold*, x. 34, 12; = *raise*



(voice), 8; pr. sb. 3. s. kr̥vát, viii. 48, 3; 3. pl. kr̥vān, iv. 51, 1; vii. 63, 4; 2. pl. A. kr̥vādhvam, x. 34, 14; ipv. kr̥vahi, x. 135, 3; pf. cakr-  
mā, vii. 86, 5; x. 15, 4; cakraúr, vii. 63, 5; A. cakraé, x. 90, 8; cakraíte, viii. 29, 9; cakraíre, i. 85, 1. 2. 7. 10; ft. karisyási, i. 1, 6; root ao. ákar, ii. 12, 4; iii. 59, 9; v. 83, 10; ákran, x. 14, 9; 3. pl. A. ákrata, vii. 103, 8; x. 34, 5; sb. kárati, ii. 35, 1; kára-  
ma, x. 15, 6; ao. ps. ákari, vii. 61, 7 [cp. Gk. *kpaivō* 'accomplish', Lat. *creō* 'create'].  
upa á- drive up for: rt. ao. ákaram, x. 127, 8.  
āvis- make manifest, v. 83, 3.  
nās- turn out: rt. ao. askṛta, x. 127, 3.  
kr̥v-ánt, pr. pt. making = offering, vii. 103, 8; x. 168, 1 [kr make].  
kr-tā, pp. made, i. 85, 6; ii. 12, 4; vii. 61, 6 (= offered): x. 90, 12. 15; 185, 6; n. lucky throw, x. 84, 6 [Av. *kereta*, Old Persian *karta* 'made'].  
kṛtā, f. breast(?), ii. 35, 5.  
kr-tvī, gd. having made, x. 15, 12.  
krś-ā, a. poor, ii. 12, 6 [krś grow lean].  
kṛśana, n. pearl, i. 35, 4.  
krś drau, I. P. kārati, v. 83, 7; VI. P. kṛś-ti till, x. 84, 13.  
krś-i, f. field, x. 34, 13 [krś till].  
krś-ti, f. pl. people, i. 160, 5; iii. 59, 1 [tillage, settlement: krś till].  
krś-nā, a. black, i. 35, 2. 4. 9; x. 127, 7; f. f. vii. 71, 1.  
klp be fit, I. kápati, cs. kalpáyati, -to arrange, x. 15, 14.  
vi- dispose, x. 90, 11. 14.  
ket-ū, m. banner, v. 11, 2. 3; vii. 63, 2 [cit appear; Go. *haidu-s* 'manner'].  
kévata, m. pit, vi. 54, 7.  
kóśa, m. bucket, v. 83, 8; well (of a car), vi. 54, 8.  
kr-á-tu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kr do].  
krand bellow, I. P. krándati.  
abhi- bellow towards, v. 83, 7.  
kránd-as, n. battle array, ii. 12, 8 [battle cry: krand shout].  
kram stride, I. P. krámati, A. krám-  
ate.  
vi- stride out, pf. cakrame, viii. 29, 7.  
abhi vi- spread asunder, develop into: ipf. ákrāmat, x. 90, 4.  
krīḍ play, I. krīḷa, x. 34, 8

krudh be angry, IV. P. krúdhyaṭi; red. ao. inj. cukrudhāma, ii. 33, 4.  
kvā, inter. adv. where? i. 35, 7; ii. 33, 7; iv. 51, 6; x. 168, 3; with svid *who knows where*, x. 34, 10 [pronounced kúā].  
kṣa-trā, n. dominion, i. 160, 5 [kṣa = kṣi rule].  
kṣam forbear, I. A. kṣāmato.  
abhi- be merciful to (acc.), ii. 33, 1. 7.  
kṣi dwell, II. P. kṣéti, iv. 50, 8.  
ádhi- dwell in (lc.), i. 154, 2.  
kṣiy-ánt, pr. pt. dwelling, ii. 12, 11 [kṣi dwell].  
kṣé-ma, m. possession, viii. 86, 8 [kṣi: kṣáyati possess].  
Khan-i-trima, a. produced by digging, vii. 49, 2 [khan dig].  
khālu, adv. indeed, x. 34, 14 [p. 227].  
khā-tā, pp. dug, iv. 50, 3 [khan dig].  
khyā see: no present; a. ao. ákhyat.  
abhi- perceive, vii. 80, 2.  
vi- survey, i. 35, 5. 7. 8; x. 127, 1.  
Gaṇ-ā, m. throng, iv. 50, 5; x. 34, 12.  
gabh-irā, a. profound, x. 129, 1 [gabh = gāh plunge].  
gabhirā-vepa, a. (Bv.) of deep inspira-  
tion, i. 35, 7.  
gam go, I. gāchati, -to to (acc.), i. 1, 4; x. 14, 13; root ao. 3. pl. ágman, vii. 71, 6; 1. pl. áganma, viii. 48, 3. 11 [Gk. *βαίνω*, Lat. *venio*, Eng. *come*].  
ā- come, i. 1, 5; 85, 11; root ao. ipv. gahí, vi. 54, 7; x. 14, 5; 2. pl. gatā, x. 15, 4; 3. gámantu, x. 15, 5. 11; go to (acc.), x. 168, 2.  
sám- go with (inst.), a. ao. op, vi. 54, 2; unite with (inst.), x. 14, 8.  
gám-a-dhyai, dat. inf. (of gam) to go, i. 154, 6.  
garta-sād, a. (Tp.) sitting on a car-seat, ii. 33, 11.  
gárbh-a, m. germ, ii. 33, 13; v. 83, 1. 7; x. 168, 4 [gárbh receive].  
gáv-y-ūti, f. pasturage, x. 14, 2 [Bv. having nurture for cows: go].  
gáh-ana, a. unfathomable, x. 129, 1 [gāh plunge].  
gā go, III. P. jigāti.  
abhi- approach, vii. 71, 4.  
ā- come: rt. ao. agāt, i. 35, 8.  
pári- go by (acc.): root ao. inj. gāt, ii. 33, 14.



prā-go forward, ipv. jigāta, i. 85, 6; enter, root ao., viii. 48, 2.

gā-tū, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gā go].

gāt-re-gāt-re, lc. itv. od., in every limb, viii. 48, 2 [gā go].

gāya-trī, f. a metre, x. 14, 16 [song: gā sing].

gir, f. song, ii. 35, 1; v. 11, 5; 83, 1; vii. 71, 6; x. 135, 7 [gr sing].

giri-ksī-t, a. mountain-dwelling, i. 154, 3 [ksi dwell].

giri-gṛhā, a. mountain-haunting, i. 154, 2 [gṛhā stand].

gup guard: pf. jugupur, vii. 103, 9 [secondary root from the den. go-pā-ya].

gūhā, adv. in hiding, v. 11, 6; with kr, cause to disappear, ii. 12, 4 [from guh-ā, inst. of gūh concealment, w. adverbial shift of accent].

gūh-ya, gdv. to be hidden, vii. 103, 8 [guh hide].

gūh-ant, pr. pt. hiding, iv. 51, 9 [guh hide].

gūhā, pp. hidden, x. 129, 3 [guh hide].  
1. gr sing, IX. grṇāti, grṇātē, ii. 33, 8, 12.

abhi- greet favourably, x. 15, 6.

2. gr waken: red. ao. 2. du. ipv. jigṛtam, iv. 50, 11.

grn-ant, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].

grn-ānā, pr. pt. ā. singing, praising, i. 35, 10; 160, 5 [gr sing].

grt-sa, a. experienced, vii. 86, 7.

grdh be greedy, IV. P. gṛdhyati; a ao. āgrdhat, x. 34, 4.

grbh-āyā, den. P. grasp.

ūd- hold up, cease, v. 83, 10.

grh-ā, m. house, pl., vi. 54, 2 [grah receive, contain].

grhē-grho, lc. itv. od., in every house, v. 11, 4.

gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= straps); x. 34, 13; 90, 10; A. gās, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gāvām, iv. 51, 8; vii. 103, 2, 10 [Av. N. gau-s, Gk. βοῦ-s, Lat. bo-s (bov-), OI. bō, Eng. cow].

Gō-tama, m. name of a seer, i. 85, 11 [spv. of go cow].

go-pā, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; viii. 48, 9 [gō cow + pā protect].

gō-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].

gō-mātr, a. (Bv.) having a cow for a mother, i. 85, 8.

gō-māyu, a. (Bv.) lowering like a cow, vii. 103, 6, 10 [māyū, m. lowering].

grabh seize, IX. grbhṇāti, grbhṇātē, vii. 103, 4.

ānu- greet, vii. 103, 4.

grāma, m. village, x. 127, 5; pl. = clans, ii. 12, 7.

grām-yā, a. belonging to the village, x. 90, 8 [grāma].

grīṣmā, m. summer, x. 90, 6.

Ghar-mā, m. hot milk offering, vii. 103, 9 [Av. garma, Lat. formu-s, Gk. θερμός 'warm', Eng. warm].

gharma-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9, 10 [sād sit].

gharm-in, a. heated, vii. 103, 8.

ghas eat: root ao. 3. pl. ākṣan, x. 15, 12 [= ā-gh(a)s-an].

ghā, enc. emphasizing pol., iv. 51, 7 [180].

ghṛ-nī, f. heat, ii. 33, 6 [ghṛ = hr be hot].  
ghṛ-tā, (pp.) n. clarified butter, ghee, i. 85, 3; ii. 33, 11, 14; v. 11, 3; 83, 8 [ghṛ be hot].

ghṛtā-mirni, a. (Bv.) having a garment of ghee, ii. 35, 4 [mir-nī, f. splendour from nis out + nij wash].

ghṛtā-pratīka, a. (Bv.) butter-faced, v. 11, 1 [prātīka, n. front from pratyāñc turned towards].

ghṛtā-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.

ghṛs-vi, a. impetuous, i. 85, 1 [ghṛs = hrṣ be excited].

gho-rā, a. terrible; n. magic power, v. 84, 14.

ghōs-a, m. sound, x. 168, 1, 4 [ghuṣ make a noise].

Ca, enc. pol. and, i. 160, 2, 3; ii. 33, 13; 35, 6, 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7, 9, 14; 34, 11; 90, 2, 3, 7, 8, 10; ū, viii. 48, 2; x. 34, 5; ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3, 11; 15, 3, 13; 90, 13 [Av. ca, Lat. que 'and'; cp. 180].

oakr-ā, n. wheel, vi. 54, 3; vii. 63, 2 [Gk. κύκλος, Anglo-Saxon hweo-wol].

oaks, see II. cāṣṭe [reduplicated form of kas = kāś shine: = āa-k(a)s].



abhi- regard, iii. 59, 1; vii. 61, 1.  
 prā-, cs. caksāya illumine, viii. 48, 6.  
 vi- reveal, x. 34, 13.  
 cākṣ-u, n. eye, x. 90, 13 [caks see].  
 cākṣ-us, n. eye, vii. 61, 1; 63, 1 [caks see].  
 cat hide (intr.), I. P. cātati; cs. cātāya drive away, ii. 83, 2.  
 catur-akṣā, a. (Bv.) four-eyed, x. 14, 10. 11 [akṣā = akṣi eye].  
 catuṣ-pād, a. (Bv.) four-footed, iv. 51, 5 [catūr four, Lat. quattuor, Go. fiduor].  
 catvāriṃśā, ord., f. f, fortieth, ii. 12, 11.  
 ca-nā, pel. and not, vii. 86, 6.  
 candrā-mās, n. moon, x. 90, 13 [K. ed. bright (candrā) moon (mās)].  
 car fare, I. cārati, -te, iv. 51, 6. 9; viii. 29, 8; x. 14, 12; 168, 4.  
 abhi- bewitch, x. 34, 14.  
 ā- approach, iv. 51, 8.  
 prā- go forward, enter, viii. 48, 6.  
 abhi sām- come together, viii. 48, 1.  
 carā-ṭha, n. motion, activity, iv. 51, 5 [car fare].  
 car-ant, pr. pt. wandering, x. 34, 10; faring, x. 135, 2.  
 car-i-tra, n. leg, viii. 48, 5 [car move].  
 car-man, n. skin, hide, i. 85, 5; vii. 63, 1.  
 carṣaṇi-dhṛ-t, a. (Tp.) supporting the folk, iii. 59, 6 [carṣaṇi, a. active, f. folk + dhṛ-t supporting].  
 cā-ru, a. dear, ii. 35, 11 [can gladden; Lat. cā-ru-s 'dear'].  
 ci-kit-vāms, red. pf. wise, vii. 86, 3 [cit think].  
 cit perceive, I. cētati, -te; pf. cikēta, i. 35, 7; sb. ciketat, i. 85, 6; cs. citāya stimulate, iv. 51, 8; cētāya cause to think, vii. 86, 7.  
 ā- observe: pf. ciketa, vii. 61, 1.  
 cit-rā, a. brilliant, iv. 51, 2; n. marvel, vii. 61, 5.  
 citrā-bhānu, a. (Bv.) of brilliant splendour, i. 35, 4; 85, 11.  
 citrā-śravas, a. (Bv.) having brilliant fame; spv. -tama of most brilliant fame, i. 1, 5; bringing most brilliant fame, iii. 59, 6.  
 ciṭ, enc. pel. just, even, i. 85, 4. 10; ii. 12, 8. 13. 15; 33, 12; vii. 86, 1. 8. 8; x. 34, 8<sup>2</sup>; 127, 5 [Lat. quid].  
 cekit-āna, int. pr. pt. famous, ii. 33, 15 [cit perceive].

cod-i-tf, m. furtherer, ii. 12, 6 [cud impel].  
 cyāv-ana, a. unstable, ii. 12, 4 [cyu move].  
 cyāv-āna, m. name of a seer, vii. 71, 5 [pr. pt. of cyu move].  
 cyu weaver, fall, I. cyāvate.  
 prā-, cs. cyāvāya overthrow, i. 85, 4.

Chand seem, II. P. chāntti; pf. ca-chānda, vii. 63, 3; seem good, please, 3. s. s ao. āchān, x. 34, 1.  
 chānd-as, n. metre, x. 14, 16; 90, 9.  
 chāyā, f. shade, ii. 33, 6 [Gk. σκιά].

Jāgat, n. world, i. 35, 1 [pr. pt. of gā go].  
 jāgm-i, a. nimble, speeding, i. 35, 8 [from red. stem jag(a)m of gam go].

jajū-ānā, pf. pt. Ā. having been born, x. 14, 2 [jan generate].

jan generate, create, I. jānati; pf. jajāna, i. 160, 4; ii. 12, 3. 7; 35, 2; jajñiré were born, x. 90, 9. 10; is ao. ājani-ṣṭa has been born, iii. 59, 4; v. 11, 1; red. ao. ājījanas hast caused to grow, v. 83, 10; cs. janāya generate, ii. 35, 13; x. 135, 5 [Old Lat. gen-ō 'generate': Gk. ao. ἰ-γεν-ō-μην].

prā- be prolific, IV. Ā. jāya, ii. 33, 1; 35, 8.

jān-a, m. mankind, ii. 35, 15; iii. 59, 9; iv. 51, 1; v. 11, 1; pl. men, people, i. 35, 5; ii. 12, 1-14; iii. 59, 1. 8; iv. 51, 11; vii. 49, 3; 61, 5; 63, 2. 4; x. 14, 1 [jan generate; cp. Lat. gen-us, Gk. γέν-ος, Eng. kin].

janāy-ant, cs. pr. pt. generating, i. 85, 2.  
 jān-i, f. woman, i. 85, 1.

jān-i-man, n. birth, ii. 35, 6.

jan-ūs, n. generation, vii. 86, 1 [jan generate].

jāy-ant, pr. pt. conquering; m. victor, x. 34, 7 [ji conquer].

jār-ant, pr. pt. aging, old, x. 34, 3 [jṛ waste away; Gk. γέρ-ovr- 'old man'].

jar-ās, m. old age, vii. 71, 5 [jṛ waste away; cp. Gk. γῆρας 'old age'].

jar-i-tf, m. singer, ii. 33, 11 [jṛ sing].

jālāṣa, a. cooling, ii. 33, 7.

jālāṣa-bheṣaja, a. (Bv.) having cooling remedies, viii. 29, 5 [bheṣajā, n. remedy].

jālp-i, f. idle talk, chatter, viii. 48, 14 [jālp chatter].

jas be exhausted, I. jāsa; pf. ipv. jajastām weaken, iv. 50, 11.



jā]

jā be born, IV. Ā. jāyate is born, v. 11, 8; 83, 4; x. 90, 5; jāyase art born, v. 11, 6; ipf. ājāyata was born, x. 90, 9. 12. 18<sup>3</sup>; 129, 3; 135, 6; ājāyanta, x. 90. 10.

jāgr-vi, a. watchful, v. 11, 1; stimulating, x. 34, 1 [from red. stem of 2. gr wake].

jā-tā, pp. born, ii. 12, 1; x. 90, 5. 7; 168, 8; = finito vb., were born, x. 90. 10. 13; n. what is born, ii. 33, 3 [jā be born].

jātā-vedas, a. (Bv.) having a knowledge of beings, x. 15, 12. 13 [véd-as, n. knowledge from vid know].

jān-u, n. knee, x. 15, 6 [Gk. γόνυ, Lat. genu, Go. kniu, Eng. knee].

jāya-māna, pr. pt. being born, iv. 50, 4 [jā be born].

jā-yā, f. wife, x. 34, 2. 4. 10. 11. 13 [jā be born].

jār-īp-I, f. courtesan, x. 31, 5 [having paramours: jārā].

Jāhuś-ā, m. name of a protégé of the Aśvins, vii. 71, 5.

ji conquer, I. jāyati; ft. jesyāmi, x. 34, 6; ps. jiyate, iii. 59, 2 [when accented this form appears in the RV. as jiyate, i. e. it is then pr. Ā. of jyā overpower].

vi- conquer, ii. 12, 9.

sām- win, iv. 50, 9.

jigī-vāms, red. pf. pt. having conquered, ii. 12, 4; x. 127, 8 [ji conquer].

jihmā, a. transverse = althwart, i. 85, 11; prone, ii. 35, 9.

jirā-dānu, a. (Bv.) having quickening gifts, v. 83, 1.

jiv-ā, n. living world, iv. 51, 5 [Lat. vīu-o-s].

jivās-o, dat. inf. to live, viii. 48, 4; with prā to live on, x. 14, 14.

juṣ enjoy, VI. juṣā, vii. 71, 6; 86, 2; x. 15, 4. 13; pf. sb. jūṣaṇ, vii. 61, 6; ipf. no. sb. jōṣisat, ii. 35, 1 [cp. Gk. γέωω, Lat. gus-tus, Go. kiusan, Eng. choose].

juṣ-ānā, pr. pt. A. enjoying, viii. 48, 2.

jūṣ-ta, pp. (with shifted accent) acceptable, iii. 59, 5 [juṣ enjoy].

ju, IX. P. junāti speed, vii. 86, 7.

jr, I. Ā. jāra awake, be active, iv. 51, 8.

jōha-māna, pr. pt. Ā. gasping, x. 15, 9 [joh gasp].

jñā know, IX. jānāti, x. 34, 4 [cp. Gk. γινω-ν, Lat. co-gno-sco, Eng. know].

vi-, ps. jñāyāte be distinguished, iv. 51, 6.

jmā, f. earth, gen. jmās, iv. 50, 1.

jyā-yāms, cpv. more, x. 90, 3; elder, vii. 80, 6 [jyā overpower; Gk. βιά 'force'].

jyē-ātha, spv. highest, ii. 35, 9; chief, vii. 86, 4 [spv. of jyā].

iyōt-is, n. light, iv. 50, 4; 51, 1; viii. 48, 3; x. 127, 2 [jyut = dyut shine].

Tā, dem. prn., that; he, she, it; n. tāḍ that, i. 1, 6; 35, 6; 154, 2. 5. 6; ii. 35, 11. 15; iv. 51, 10. 11; vii. 86, 2.

3. 4; 103, 5. 7; x. 34, 12. 13; 90, 12; 129, 2. 3. 4; 135, 5; m. A. tāṁ him, ii. 33, 13; 35, 8. 4; iv. 50, 1. 9; vi. 54, 4; that, x. 90, 7; 135, 4; I. tēna with it, viii. 29, 4. 10; with him, x. 90, 7; I. f. tāyā with that, i. 85, 11; D. tāsmāi to him, iii. 59, 5; iv. 50, 8<sup>3</sup>;

x. 34, 12; for him, x. 135, 2; to that, viii. 48, 12. 13 (= as such); x. 168, 4; for that, viii. 48, 10; ab. tāsmād from him, x. 90, 5. 8. 9<sup>3</sup>. 10<sup>3</sup>; than that, x. 129, 2; G. tāsyā of him, ii. 35, 9; iii. 59, 4; of that, viii. 48, 8; x. 15, 7; du. m. tāu these two, x. 14, 12; f. tē these two, i. 160, 1. 5; D. tābhyām to those two, x. 14, 11; pl. N. m. tē they, i. 85, 2. 7. 10; viii. 48, 5; x. 15, 8. 5<sup>3</sup>. 12. 13; those, x. 15, 1; 90, 16; = as such, x. 15, 4. 7; f. tās they, iv. 51, 8; those, iv. 51, 7<sup>2</sup>. 9; vii. 49, 1. 2. 3. 4; n. tā those, i. 154, 6; ii. 33, 13; x. 14, 16; tāni those, i. 85, 12; x. 90, 16; A. tān those = that, x. 90, 8; I. tēbhis with them, i. 85, 11; x. 15, 8. 14; f. tābhis with them, x. 168, 2; G. tēṣām of them, x. 14, 6; L. tāsu in them, ii. 33, 13.

tāms shake.

abhi- attack: pf. tatasrē, iv. 50, 2.

tatan-vāms, pf. pt. having spread, vii. 61, 1 [tan stretch].

tā-tas, adv. thence, x. 90, 4; so, x. 135, 6 [prn. root tā].

tā-tra, adv. there, x. 34, 13 [prn. root tā].

tā-thā, adv. thus, x. 90, 14 [prn. root tā].

ta-dānim, adv. then, x. 129, 1 [prn. root tā].

tan extend = perform, VIII. tanōti; ipf. ātanvata, x. 90, 6 [cp. Gk. τέννυμαι 'stretch', Lat. tendo 'stretch'].

abhi- extend over: red. pf. sb., i. 160, 5.



áva- slacken (Ā.), ii. 33, 14.  
 ā- extend to (acc.), i. 35, 7.  
 ānu ā- extend over, viii. 48, 13.  
 tán-aya, n. descendant, ii. 33, 14 [tan extend].  
 tan-ū, f. body, i. 85, 3; ii. 35, 13; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14; 34, 6; self, vii. 86, 2. 5 (pl.) [tan stretch: cp. Lat. ten-u-i-s, Gk. rav-ū-, Eng. thin].  
 tanv-ānā, pr. pt. Ā. performing, x. 90, 15 [tan extend].  
 tap burn, I. tāpa; pf. tatāpa = it pains, x. 34, 11; ps. tapyāto, is distressed, x. 34, 10 [cp. Lat. tep-ere 'be warm'].  
 táp-ana, a. burning, x. 34, 7 [tap burn].  
 táp-as, n. heat, x. 129, 3 [Lat. tep-or].  
 tap-tā, pp. heated, vii. 103, 9 [tap burn].  
 tām-as, n. darkness, iv. 50, 4; 51, 1. 2. 3; vii. 63, 1; 71, 5; 127, 2. 3. 7; 129, 3<sup>2</sup> [tam faint].  
 tāmīś-īo-i, f. power of darkness, viii. 48, 11 [tāmīś = tāmās + īo = i-año].  
 tar-āni, a. speeding onward, vii. 63, 4 [tṛ cross].  
 tá-rhi, adv. then, x. 129, 2 [prn. root tá].  
 táva, gen. (of tvám) of thee, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. tava, Lith. tarē].  
 tav-ās, a. mighty, ii. 33, 3; v. 83, 1 [tu be strong].  
 tavās-tama, spv. mightiest, ii. 33, 3.  
 táv-iś-i, f. might, i. 35, 4 [tāvis = táv-as, n. might].  
 táskara, m. thief, viii. 29, 6.  
 tasthi-vāps, pf. pt. act. having stood, ii. 35, 14 [sthā stand].  
 tāpay-īṣṇū, n. causing to burn, x. 34, 7 [from cs. of tap burn].  
 tāy-ū, m. thief, vii. 86, 5 [= stāyū; cp. ste-nā thief].  
 tig-mā, a. sharp, viii. 29, 5 [tij be sharp].  
 tiraśo-īna, a. across, x. 129, 5 [tirās].  
 tir-ās, prp. across, vii. 61, 7 [tṛ cross; Av. tarō; cp. Lat. trans = 'crossing', N. pr. pt.].  
 tisf, nm. f. of trī three, N. tisrás, i. 35, 6; ii. 35, 5.  
 tū, pol. indeed, vii. 86, 1 [prn. root tu in tu-ām].  
 tuoh-yā, n. cold, x. 129, 3.  
 túbhya, D. (of tvám) to thee, v. 11, 5 [cp. Lat. tibi].  
 túbhyam, D. (of tvám) for thee, iv. 50,

8; v. 11, 5; (angry) with thee, vii. 86, 3; = by thee, vii. 86, 8.  
 tur-ā, a. cager, vii. 86, 4 [tur = tvar speed].  
 tuvi-jātā, pp. high-born, iv. 50, 4 [tuvi from tu be strong].  
 tūvis-man', a. mighty, ii. 12, 12 [tūv-is, n. might from tu be strong].  
 tṛp be pleased, IV. P. tṛpnoti; cs. tarpāya satisfy, i. 85, 11 [cp. Gk. τρέπω].  
 tṛs thirst, IV. tṛsya; pf. tāṛsūr, x. 15, 9 [cp. Gk. τρέσσω 'become dry', Lat. torreo 'scorch', Eng. thirst].  
 tṛs-nāj, a. thirsty, i. 85, 11.  
 tṛsyā-vant, a. thirsty, vii. 103, 3 [tṛsyā thirst].  
 tṛ cross, VI. tirā.  
 prá- extend, increase (family), vii. 61, 4; prolong (life), 103, 10; is ao., viii. 48, 4. 7. 11.  
 ví- run counter to (acc.), x. 34, 6.  
 te, enc. dat. (of tvám), to thee, ii. 33, 1; iii. 59, 2; viii. 48, 13; x. 127, 8; for thee, iv. 50, 8; gen. of thee, i. 35, 11; ii. 12, 15; 33, 7. 11; v. 11, 3; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. tōi, Gk. τοί].  
 tok-ā, m. offspring, children, ii. 33, 14; vii. 63, 6.  
 tmán, self, vii. 63, 6 [cp. ātmán].  
 tyā, dem. prn., n. tyād that, iv. 51, 1; pl. tyā those, viii. 48, 11.  
 tras tremble, I. trasa [Gk. τρέω, Lat. terreo 'frighten'].  
 nis- speed away, viii. 48, 11.  
 trā protect, IV. Ā. trāyate; s ao. op., vii. 71, 2.  
 trā-tr, a. protecting, viii. 48, 14 [trā protect].  
 trī, nm. three, i. 35, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. τρι-, Lat. tri-, OI. trī, Eng. three].  
 trī-kadrūka, m. pl. three Soma vats, x. 14, 16 [kadrū, f. Soma vessel].  
 trī-dhātū, a. (Bv.) having three parts, threefold, i. 85, 12; 154, 4.  
 trī-pañcāśā, a. consisting of three fifties, x. 34, 8.  
 trī-pād, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 3.  
 trī-vandhurā, a. three-seated, vii. 71, 4.  
 trī-śadhaśthā, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [śadhā-stha, n. gathering-place].



tri-ṣṭūbh, f. name of a metre, x. 14, 16.  
tri-s, adv. *thrice*, x. 90, 11 [Gk. *trīs*].  
tre-dhā, adv. *in three ways*, i. 154, 1.  
tvāks-iyāma, cpv. *most vigorous*, ii. 33, 6.  
tvād, ab. (of tvām) *than thee*, ii. 83, 10.  
tvām, prs. prn. *thou*, i. 1, 6; 35, 8; ii. 33, 12; viii. 48, 9. 13. 15<sup>3</sup>; x. 15, 12<sup>2</sup>. 13.

Tvās-ṭr, m. name of the artificer god, i. 85, 9; cp. viii. 29, 3 [tvakṣ = takṣ fashion].

tvā, enc. A. (of tvām) *thee*, i. 1, 7; ii. 33, 4; v. 11, 3; vii. 86, 4; x. 14, 4.  
tvā-datta, pp. (Tp. cd.) *given by thee*, ii. 33, 2.

tvām, prs. prn. A. (of tvām) *thee*, v. 11, 5. G<sup>2</sup>.

tvēṣ-ā, a. *terrible*, ii. 33, 8. 14 [tvīṣ be agitated].

tvēṣā-samdrś, a. (Bv.) *of terrible aspect*, i. 85, 8.

tvōta, pp. (Tp.) *aided by thee*, iii. 59, 2 [tvā inst. + ūta, pp. of av favour].

Dāks-a, m. *will*, vii. 86, 6; *might*, viii. 48, 8 [dakṣ be able].

dākṣ-ina, a. *right*, vi. 54, 10 [cp. Gk. δεξιός-s, Lat. *dexter*].

dakṣiṇa-tās, adv. *to the south*, x. 15, 6.

dād-at, pr. pt. *giving*, vii. 103, 10 [dā give].

dādhat, pr. pt. *bestowing*, i. 35, 8; with ā (following), x. 34, 6 [dāh put].

dādā-āna, pr. pt. A. *committing, assuming*, i. 35, 4; ii. 12, 10; = *going*, x. 15, 10 [dāh put].

dām-a, m. *house*, i. 1, 8; ii. 35, 7 [Gk. δῶμα-s, Lat. *domu-s*].

dāśa, nm. *ten*, x. 84, 12 [Gk. δέκα, Lat. *decem*, Eng. *ten*].

daśāṅgulā, length of ten fingers, x. 90, 1 [dāśa + āṅgūlī finger].

Dāśa-gv-a, m. an ancient priest, iv. 51, 4 [having ten cows: gu = go].

dās-yu, m. *non-Aryan*, ii. 12, 10 [das lay waste].

dah burn, ī. dāha.

nīs- burn up, x. 34, 9.

1. dā give, III. dadāti, ii. 85, 10; x. 14, 9; ao. ādāt, vii. 103, 10<sup>2</sup>; ipv. 3. du. dātām, x. 14, 12; s ao. op. diśiya, ii. 38, 5 [cp. Gk. δίδωμι, Lat. *dā-re*].

ānu- *forgive*, ii. 12, 10.

ā- take, ii. 12, 4.

pārā- abandon: ao. inj., viii. 48, 8.

pāri- give over to: ipv. dehi, x. 14, 11.

prā- present: root ao. ādās, x. 15, 12.

2. dā divide, IV. dāya; wield, ii. 83, 10.

dādrhānā, pf. pt. A. *steadfast*, i. 85, 10 [dṛh make firm].

dā-tṣ, m. *giver*, ii. 33, 12.

Dānu, m. son of Dānu, a demon, ii. 12, 11.

dā-man, n. *rope*, viii. 86, 5 [3. dā bind].

dās-vāms, pf. pt. *worshipping*, m. *worshipper*, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dās honour].

dās-a, a. *non-Aryan*, ii. 12, 4 [dās be hostile].

dās-ā, m. *slave*, vii. 86, 7.

didṛk-gu, adv. *with a desire to see = find out*, vii. 86, 3 [from dās. of drś see].

div, m. *sky*, A. divam, iii. 59, 7; G.

divās, iv. 51, 1. 10. 11; v. 83, 6; vii. 61, 8; 63, 4; x. 15, 14; 127, 8; L.

divī, i. 85, 2; v. 11, 3; viii. 29, 9; x. 90, 3 [Gk. Δίφα, Διφός, Διφ].

div play, IV. divya, x. 34, 13.

div-ā, adv. *by day*, vii. 71, 1. 2 [w. shift of accent for div-ā].

divi-sprśā, a. *touching the sky*, v. 11, 1; x. 163, 1 [divī L. of div + sprś touch].

divé-dive, loc. itv. cd. *every day*, i. 1, 3. 7 [L. of divā day].

div-yā, a. *coming from heaven, divine*, vii. 49, 1; 103, 2; x. 34, 9 [div heaven].

dīs, f. *quarter (of the sky)*, i. 85, 11; x. 90, 14 [dīs point].

1. di fly, IV. dīya.

pāri- fly around, ii. 35, 14; v. 83, 7.

2. di shine: pf. didāya, ii. 33, 4.

didī-vāms, pf. pt. *shining*, ii. 85, 3. 14 [di shine].

dīdivi, a. *shining*, i. 1, 8 [di shine].

dīdhy-āna, pr. pt. A. *pondering*, iv. 50, 1 [dhi think].

dīp shine, IV. A. dīpya.

sām- inflame: red. ao. inj. didīpas, viii. 48, 6 [op. di shine].

dīy-ant, pr. pt. *flying*, vii. 63, 5 [di fly].

dīrghā, a. *long*, i. 154, 8; x. 14, 14 [Gk. δολιχός-s].

dīrgha-śrū-t, a. *heard afar*, vii. 61, 2 [śru hear + t].

du go: iṣ ao. sb. davisāni, x. 34, 5.

dudhrā, a. *steepe*, ii. 12, 15.

dur-i-tā, (pp.) n. *spring-ill, hardship*, i. 85, 3 [dus ill + t. p. of i go].



dur-gā, n. *hardship*, vii. 61, 7 [dus + ga = gam go].  
 dur-mati, f. *ill-will*, ii. 83, 14 [dus ill + mati thought].  
 duvas-ya, den. *present with* (inst.), x. 14, 1 [dūvas, n. gift].  
 duṣ-kṛt, m. *evil-doer*, v. 83, 2. 9 [dus + kṛ do + t].  
 dū-stuṭi, f. *ill praise*, ii. 33, 4 [dus ill + stuṭi praise].  
 duh milk, II. P. dōgdhi; s no. duk-gata, with two acc., i. 160, 3.  
 duh-i-tṣ, f. *daughter*, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυγάτηρ, Go. dauhtar].  
 dū-dābha, a. (Bv.) *hard to deceive*, vii. 86, 4 [dus + dābha deception].  
 dū-tā, m. *messenger*, v. 11, 4; 83, 8; x. 14, 12.  
 dūrād, ab. adv. *from far*, iii. 59, 2; v. 83, 8 [dū-rā, a. far].  
 dūrē-ariha, a. (Bv.) *whose goal is distant*, vii. 63, 4.  
 dr pierce, int. dardarsi, ii. 12, 15.  
 dṛ-ti, m. *water-skin*, v. 83, 7; vii. 103, 2 [dr split; cp. Gk. δέρο, Eng. tear].  
 drē see: pf. dādrse is seen, vii. 61, 5.  
 drāye, dat. inf. to see, x. 14, 12.  
 drā-tvāya, gd. *having seen*, x. 34, 11.  
 drh make firm, I. P. dṛmha; ipf. ādṛm-hat, ii. 12, 2.  
 dev-ā, m. *god*, i. 1. 1. 2. 4. 5; 35. 1. 2. 8. 10. 11; 160. 1. 4; ii. 12, 12; 83, 15; 85. 5. 15; iii. 59. 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61. 1. 7; 63. 1. 3; 86, 72; viii. 29. 2. 3. 7; 48. 3. 9. 14; x. 14. 8. 7. 14; 15. 10. 12; 34, 8; 90. 6. 7. 15. 162; 129. 6; 135, 1; 168, 2. 42 [celestial from div heaven].  
 deva-trā, adv. *among the gods*, x. 15, 0.  
 deva-mānā, n. *abode of the gods*, x. 185, 7.  
 deva-yū, a. *devoted to the gods*, i. 154, 5.  
 deva-vandā, a. *god-praising*, x. 15, 10 [vand greet].  
 devā-hiti, f. *divine order*, viii. 103, 9 [devā god + hi-ti, f. impulse from hi impel].  
 dev-ī, f. *goddess*, i. 160, 1; ii. 35, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 3. 4; x. 127, 1. 2. 3 ff. of dev-ā god].  
 doṣā-vastr, m. (Tp.) *illuminer of gloom*, i. 1, 7 [doṣā evening + vas-tr from vas shine].  
 dāiv-ya, a. *divine*, i. 85, 5; viii. 48, 2;

coming from the gods, ii. 83, 7; n. divinity, ii. 35, 8 [from devā god].  
 Dyāvā-prthivī, du. (Dv.) *Heaven and Earth*, i. 35, 9; 160, 1. 5; v. 83, 8; viii. 48, 13; the parts of the cd. separated, ii. 12, 13.  
 dyu-māt, adv. *brilliantly*, v. 11, 1 [a. of dyu-mānt, a. bright].  
 dyu-mnā, n. *wealth*, iii. 59, 6.  
 dyō, m. *heaven*, N. dyāus, iv. 51, 11; x. 90, 14; acc. dyām, i. 35, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyāvas, i. 35, 6 [Gk. Ζεύς, Zēu, Lat. diem].  
 dyōt-ana, a. *shining*, vii. 29, 2 [dyut shine].  
 drāv-īpa, n. *wealth*, iv. 51, 7 [movable property, from dru run].  
 dru run, I, drāva.  
 āti- run past (acc.), x. 14, 10.  
 drug-dhā, n. *misdeed*, vii. 86, 5 [pp. of druḥ be hostile].  
 drūh, f. *malice*, ii. 35, 6; m. *avenger*, vii. 61, 5.  
 dvā, nm. *two*, i. 35, 6; viii. 29, 8. 9 [Gk. δύο, Lat. duo, Lith. du, Eng. two].  
 dvādaśā, a. *consisting of twelve*, m. *twelve-month*, vii. 103, 9.  
 dvār, f. *du. door*, iv. 51, 2 [cf. Gk. θύρα, Lat. fores, Eng. door; perhaps from dhv close with loss of aspirate through influence of dvā two, as having two folds].  
 dvi-tā, (inst.) adv. (*doubly*) as well, vii. 86, 1 [dvi two].  
 dvi-pād, a. (Bv.) *two-footed*, iv. 51, 5 [Gk. δίπους, Lat. bi-ped].  
 dviṣ hate, II. dvēṣti, x. 34, 3.  
 dvēṣ-as, n. *hatred*, ii. 33, 2 [dviṣ hate].  
 Dhān-a, n. *wealth, money*, iv. 50, 9; x. 34, 10. 12.  
 1. dhān-van, n. *waste land*, i. 35, 8; desert, v. 83, 10.  
 2. dhān-van, n. *bow*, ii. 33, 10.  
 dham blow, I. P. dhāmati, ps. dham-yāte, x. 135, 7.  
 vi- blow asunder, iv. 50, 4.  
 dhām-ant, pr. pt. *blowing*, i. 85, 10.  
 dhār-man, n. *ordinance, law*, i. 160, 1; x. 90, 16 [that which holds or is established: dhr hold].  
 1. dhāput, III. dādhāti, v. 83, 1; supply with (inst.), ii. 35, 12; bestow, ipv. dhehī, x. 14, 11; dhattā, i. 85, 12; ii. 12, 5; x. 15, 7; dadhāta, x. 15, 4.



7; dadhātana, x. 15, 11; dhattām, iv. 51, 11; dadhantu, vii. 63, 6; *perform*, ipf. dhatta, i. 85, 9; *bestow*, a. ao. sb. dhāsathas, i. 160, 5; *establish*, pf. dadhē, x. 129, 7; ds. *desire to bestow*, didhāsanti, ii. 35, 5; *support*, diḍhāsi, ii. 35, 12 [Gk. *τιθημι*].  
 ādhi- *put on* (acc.), pf. dadhiro, i. 85, 2; ao. ādhita, x. 127, 1.  
 ā- *deposit*, root ao. sb. dhās, v. 33, 7.  
 ni- *deposits*, root ao. dhātam, vii. 71, 5; ps. ao. ādhāyi, viii. 48, 10.  
 pāri- *put around*, vi. 54, 10.  
 prā- *put from* (ab.) into (lc.), vii. 61, 3.  
 vi- *impose*: pf. dadhur, iv. 51, 6; *divide*, ipf. ādadhur, x. 90, 11.  
 canas- *accept gladly*, ii. 35, 1.  
 purās- *place at the head, appoint Purohita*: pf. dadhire, iv. 50, 1.  
 2. dhā *suck*, IV. P. dhāya, ii. 33, 13; 35, 5.  
 dhā-man, n. *poiser*, i. 85, 11; *ordinance*, vii. 61, 4; 63, 3 [dhā *put, establish*].  
 dhārāyāt-kavi, a. (gov.) *supporting the sage*, i. 160, 1 [dhārāyat, pr. pt. cs. of dhr *hold*].  
 dhā-rā, f. *stream*, i. 85, 5; v. 33, 6 [dhāv *run*].  
 dhisānā, f. *bowl*, i. 160, 1.  
 dhi, f. *thought*, i. 1, 7; iv. 50, 11.  
 dhi *think*, III. *divide*.  
 ā- *think to oneself*, ā- dīdhāyo, x. 34, 5.  
 dhi-ra, a. *thoughtful*, viii. 48, 4; *wise*, i. 160, 3; *intelligent*, vii. 86, 1 [dhi *think*].  
 dhunēti, a. (Bv.) *having a resounding gait*, iv. 50, 2 [dhuna + itī].  
 dhūr, f. *pole* (of a car), vii. 63, 2; viii. 48, 2.  
 dhū-mā, m. *smoke*, v. 11, 3 [dhū *agitate*; Gk. *θυμω-ς*, Lat. *fumu-ς*].  
 dhūr-ti, f. *malice*, viii. 48, 3 [dhvṛ *injure*].  
 dhr *support, fix firmly*: pf. dādhdhāra, i. 164, 4; iii. 59, 1.  
 dhrṣ-ñū, n. *adv. forcibly*, x. 34, 14 [dhrṣ *be bold, dare*].  
 dhe-nū, f. *cow*, i. 160, 3; ii. 35, 7 [*yielding milk*: dhe = dhā *suck*].  
 dhrū-ti, f. *seduction*, vii. 86, 6 [dhrū = dhvṛ *injure*].

1. Nā, pol. as, *like*, i. 85, 6; 85, 1. 7<sup>3</sup>; 154, 2; ii. 33, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 5<sup>2</sup>. 7; 103, 2<sup>3</sup>. 3. 7;

viii. 48, 5. 6; x. 127, 4. 8; 163, 2 [180].  
 2. nā, neg. pol. *not*, ii. 12, 5. 9. 10; 33, 9. 10. 15<sup>2</sup>; 35, 6<sup>2</sup>; iii. 59, 2<sup>4</sup>; iv. 51, 6; vi. 54, 3<sup>2</sup>. 4. 9; vii. 61, 5<sup>2</sup>; 63, 3; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 13<sup>2</sup>; 34, 2-5. 12; 129, 1<sup>4</sup>. 2. 7<sup>2</sup>; 163, 3. 4 [180].  
 nakt-am, acc. adv. *by night*, vii. 71, 1. 2; x. 34, 10 [stem nakt, cp. Lat. *nox* = *noct-s*].  
 nā-ksatra, n. *star*; *day-star*, vii. 86, 1 [nā *night* + ksatra *dominion* = *ruling over night*].  
 nad-i, f. *stream*, ii. 35, 8 [nad *roar*].  
 nā-pāt, m. *son*, ii. 35, 1. 2. 3. 7. 10. 13; *grandson*, x. 15, 3 [Lat. *nepot* = *nephew*].  
 nāptṛ, m. (weak stem of nāpāt) *son*: gen. nāptur, ii. 35, 11; dat. nāptre, ii. 35, 14 [nā-pitṛ *having no father* = *nephew*, *grandson*].  
 nābh-as, n. *sky*, v. 83, 3 [Gk. *νέφος*, OS. *nebo*].  
 nam bend, I. nāma; Ā: ii. 12, 13; iv. 50, 8; *before* (dat.), x. 34, 8; int. nāu-namīti *bend low*, v. 83, 5.  
 prāti- bend *towards*: pf. nānāma, ii. 33, 12.  
 nām-as, n. *homage*, i. 1, 7; ii. 33, 4. 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 83, 1; vii. 61, 6; 63, 5; 86, 4; x. 14, 15; 15, 2; 34, 8 [nam *bend*].  
 nāmas-yā, den. *adore*, ii. 33, 8 [nāmas *homage*].  
 nāmas-yā, a. *adorable*, iii. 59, 4.  
 nār-ya, a. *manly*, i. 85, 9.  
 nāv-a, a. *new*, iv. 51, 4; vii. 61, 6; x. 135, 3 [Gk. *νέος*, Lat. *novu-s*, OS. *novu*, Eng. *new*].  
 Nāva-gv-a, m. *an ancient priest*, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [having nine cows: gu = gō].  
 nāv-yas, cpv. a. *renewed*, v. 11, 1 [Lat. *nov-ior*].  
 1. nā *be lost*, IV. P. nāsya; ao. neśat, vi. 54, 7.  
 2. nā *reach*, I. nāśa.  
 vi- *reach*, ii. 85, 6.  
 nās, f. *night*, vii. 71, 1.  
 naṣ-tā, pp. *lost*, vi. 54, 10 [nā *be lost*].  
 nas, pra. pra., A. us, i. 1, 9; 35, 11<sup>2</sup>; ii. 33, 1. 2. 3. 5. 14; iv. 50, 11; vii. 61, 7<sup>2</sup>; 63, 6; 71, 2. 4. 6; 86, 8; viii. 48, 6. 8. 15c; x. 14, 14; 15, 1. 6; 34,



14; to us, x. 127, 4; D., i. 1, 9a; 85, 12; 160, 5; ii. 33, 15; iv. 50, 2; v. 83, 5, 6; vi. 54, 5, 10; vii. 63, 6<sup>2</sup>; vii. 86, 8; 103, 10; viii. 48, 8, 9, 12, 14, 15a; x. 14, 2, 15, 4; 34, 14; 127, 6; 135, 5; G. of us, ii. 33, 4, 13; v. 11, 4; 88, 6; vi. 54, 5; 86, 5; viii. 48, 4<sup>2</sup>, 7, 9; x. 14, 2, 6, 7; 15, 8; 135, 1.

**nah bind**, IV. *nāhya*.  
*sām- knit together*: irr. pf. 2. pl. *anāha*, viii. 48, 5.  
*nā* = *nā not*, x. 84, 8.  
*nāka*, n. *firmament*, i. 85, 7; vii. 86, 1; x. 90, 16.  
*nālī*, f. *flute*, x. 135, 7.  
*nāth-itā*, pp. *distressed*, x. 34, 8 [*nāth seek aid*].  
*nādyā*, m. *son of streams*, ii. 35, 1.  
*nādh-amāna*, pr. pt. *A. seeking aid, suppliant*, ii. 12, 6; 33, 6.  
*nānā*, adv. *separately*, ii. 12, 8.  
*nābhi*, f. *navel*, x. 90, 14.  
*nā-man*, n. *name*, ii. 83, 8; 85, 11; vii. 103, 6 [Gk. *νόμα*, Lat. *nōmen*, Go. *namō*, Eng. *name*].  
*nārī*, f. *woman*, ii. 33, 5 [from *nār man*].  
*nāsatya*, m. du. epithet of the *Asvins*, vii. 71, 4 [*nā + asatyā not untrue*].  
*ni-kṛt-van*, a. *deceitful*, x. 34, 7 [*ni down + kr do*].  
*ni-otitā*, pp. *known*, ii. 12, 18 [*ni + ci note*].  
*ninyā*, n. *secret*, vii. 61, 5.  
*ni-todīn*, a. *piercing*, x. 34, 7.  
*ni-drā*, f. *sleep*, viii. 48, 14 [*ni + drā sleep*; cp. Gk. *δω-δωα*, Lat. *dor-mio*].  
*ni-dhi*, m. *treasure*, viii. 29, 6; *deposited*, x. 15, 5 [*ni down + dhi = dhā put*].  
*ni-dhruvi*, a. *persevering*, viii. 29, 3 [*ni + dhrūvi firm*].  
*ni-pādā*, m. *valley*, v. 83, 7 [*ni down + pādā, m. foot*].  
*nir-āyana*, n. *exit*, x. 135, 6 [*nīs out + āy-ana going: i go*].  
*ni-vāt*, f. *depth*, x. 127, 2 [*ni down*].  
*ni-vésani*, a. *causing to rest*, i. 85, 1 [from *es. of ni + viś cause to turn in*].  
*ni-satta*, pp. with *ā*, *having sat down in* (lc.), x. 15, 2 [*ni + sad sit down*].  
*ni-sād-yā*, gd. *having sat down*, ii. 35, 10; x. 15, 6; with *ā*, x. 14, 5.  
*ni-siñc-ānt*, pr. pt. *pouring down*, v. 83, 6 [*sic sprinkle*].  
*niškā*, m. *necklace*, ii. 83, 10.

*nis-kṛtā*, n. *appointed place*, x. 34, 5 [pp. *arranged: nis out + kr make*].  
*ni lead*, I. *nāya*; 2. pl. *ipv.*, x. 34, 4.  
*sām- conjoin with* (inst.), vi. 54, 1.  
*nic-ā*, adv. *down*, x. 34, 9 [inst. of *nyāñ downward*].  
*nū*, adv. *now*, i. 154, 1; ii. 33, 7; ix. 51, 9; x. 34, 14<sup>2</sup>; 168, 1; = *inter. pel. pray?* vii. 86, 2 [Gk. *νῦ*, OI. *nu*, OG. *nu*].  
*nud push*, VI. *nudā*; pf. 3. pl. *ā. nudre*, i. 85, 10, 11.  
*prā- push away*: pf. *vi.* 86, 1.  
*nū*, adv. = *nū now*, vii. 63, 6 [OG. *nū*].  
*nū-tana*, a. *present*, i. 1, 2 [*nū now*].  
*nū-nām*, adv. *now*, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [*nū now*].  
*nṛ*, m. *man*, pl. N. *nāras*, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. *νῆρ*, *νῆρ*].  
*nṛ-cākṣas*, a. (Bv.) *observer of men*, viii. 48, 9, 15; x. 14, 11 [*nṛ man + cākṣas look*].  
*nṛ-pāti*, m. *lord of men*, vii. 71, 4.  
*nṛ-mṇā*, a. *mznliness, valour*, ii. 12, 1 [cp. *nṛ-mṇas manly*].  
*ne-tī*, m. *guide*, ii. 12, 7 [*ni lead*].  
*nō* = *nā + u also not*, vi. 54, 3.  
*nāu*, f. *ship*, x. 135, 5 [Gk. *ναῦ-s*, Lat. *nāv-i-s*].  
*ny-ñāo*, a. *downward*, v. 83, 7 [*ni down + ñāo ward*].  
*ny-ūpta*, pp. *thrown down*, x. 34, 5, 9 [*ni + vap strewn*].  
*Pakṣ-in*, a. *winged*, x. 127, 5 [*pakṣā, m. wing*].  
*pāc-ant*, pr. pt. *cooking*, ii. 12, 14, 15 [*pac cook*, Lat. *coquo* for *pequo*, OSI. 3. s. *petetā*].  
*pāñca*, um. *five*, iii. 59, 8 [Av. *panca*, Gk. *πέντε*, Lat. *quinque*].  
*pāñ-i*, m. *niggard*, iv. 51, 3 [*pañ bargain*].  
*pat fly*, I. *pāta*, x. 14, 16; cs. *patāya fall*, v. 83, 4 [Gk. *πέρ-ε-ραι flies*, Lat. *pet-o*].  
*pāt-i*, m. *lord*, pl. N. *pātayas*, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. *πάσι-s*].  
*pāth*, m. *path*, viii. 29, 6; x. 14, 10 [cp. Gk. *πάρο-s*].  
*path-i*, m. *path*, i. 85, 11; x. 14, 7; 168, 3.  
*pathi-kṛt*, m. *path-maker*, x. 14, 15 [*kr-t making: kr + determinative t*].



pathi-rākṣi, a. (Tp.) *watching the path*, x. 14, 11.  
 path-yā, f. *path*, x. 14, 2.  
 pad *fall*, IV. ā. pādya; pp. papāda, x. 34, 11.  
 āva- *fall down*, vi. 51, 3.  
 pād, *foot*, du. ab. padbhyām, x. 90, 12.  
 14 [Gk. ποδ-, Lat. ped-, Eng. *foot*].  
 pad-ā, n. *step*, i. 154, 3. 4. 5. 6; ii. 35, 14 [pad *walk*; Gk. πῆδ-ο-ν 'ground'].  
 pad-vānt, a. *having feet*, x. 127, 5.  
 pan-āyya, gdv. *praiseworthy*, i. 160, 5 [pan *admire*].  
 pānthā, m. *path*, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πόντος-].  
 pānya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pānya, gdv. *praiseworthy*: pan *admire*].  
 paprath-ānt, pf. pt. ā. *spreading oneself*, iv. 51, 8 [prath *spread*].  
 pāy-as, n. *milk, moisture*, i. 160, 8 [pi *swell*].  
 pār-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr *pass*].  
 para-mā, spv. a. *farthest*, iv. 50, 8; x. 14, 8; 129, 7; *highest*, i. 154, 5. 6; ii. 35, 14; iv. 50, 4.  
 par-ās, adv. *far away*, ii. 35, 6; *beyond*, x. 129, 1. 2.  
 parās-tād, adv. *from afar*, vi. 54, 9; *abore*, x. 129, 5.  
 parā-yānt, pr. pt. *departing*, x. 34, 5 [pārā *away*, Gk. πέρα *beyond*, + i go].  
 parā-vāt, f. *distance*, i. 35, 3; iv. 50, 3.  
 pāri, prp. *round*; with *ab. from*, ii. 35, 10; x. 135, 4 [Av. pairi, Gk. περί].  
 pari-dhī, m. pl. *sticks enclosing the altar*, x. 90, 15 [pāri *round* + dhi reduced form of dhā *put*].  
 pari-bhū, a. *being around, encompassing* (acc.), i. 1, 4 [bhū *be*].  
 parivatsar-ina, a. *yearly*, vii. 10, 8 [pāri- + vatsarā, m. *complete year*].  
 pāri-śkrta, pp. *adorned*, x. 135, 7 [pāri *round* + śkr = kr *make* = *put*].  
 pareyi-vāms, red. pf. pt. *having passed away*, x. 14, 1 [pārā *away* + iy-i-vāms: *from i go*].  
 Parjānya, m. a *god of rain*, v. 83, 1-5. 9.  
 Parjānya-jinva, pp. *quicken* by Parjānya, vii. 103, 1 [jinva sec. root = jin- *from ji quicken*].  
 pary-ā-vivṛtsant, pr. pt. ds. *wishing to revolve hither* (acc.), vii. 63, 2 [vṛt *turn*].

pārva-ta, m. i. 85, 10; ii. 12, 2. 11. 13 [jointed; Lesbian Gk. πέπαρα 'limits'].  
 pār-van, n. *joint, section*, vii. 103, 5; viii. 48, 5 [cp. Gk. περ- in περαιο *'finish'* for περαιο].  
 pav-i, m. *felly*, vi. 51, 3.  
 pavitra-vant, a. *purifying*, i. 160, 3 [pavitra, n. *means of purification*; root pū *purify*].  
 paś = spaś *see*, i. 35, 2; x. 14, 7 [Av. spas, Lat. spec-īō].  
 paś-ū, m. *beast*, x. 90, 8; *victim*, x. 90, 15 [Av. pasu-, Lat. pecu-s, Go. faihū].  
 paśu-tfp, a. *cattle-stealing*, vii. 86, 5 [tfp *be pleased with*].  
 paścā-tād, adv. *behind*, viii. 48, 15 [paścā *inst. adv.* Av. pasca *'behind'*].  
 paścād, (ab.) *adv. behind*, x. 90, 5; *afterwards*, x. 135, 6.  
 1. pā *drink*, I. piba, iv. 50, 10; root ao. āpāma, viii. 48, 3 [cp. Lat. bibo *'drink'*].  
 sām- *drink together*, x. 135, 1.  
 2. pā *protect*, II. pāti, from (ab.), ii. 35, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.  
 pāth-as, n. *path*, vii. 63, 5; *domain*, i. 154, 5 [related to pāth, m. *path*].  
 pād-a, m. *foot*, x. 90, 11; *one-fourth*, x. 90, 3. 4 [sec. stem formed from acc. pād-am of pād *foot*].  
 pāpāyā, inst. f. *adv. evilly*, x. 135, 2 [pāpā, a. *bad*].  
 pār-ā, m. *farther shore*, ii. 33, 3 [pr *pass* = *crossing*; Gk. πόρο- *'passage'*].  
 pārthiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. from prthivī *earth*].  
 pāv-akā, a. *purifying*, iv. 51, 2; vii. 49, 2. 3 [pū *purify*].  
 pi *swell*, I. pāyato; pf. pīpāya, ii. 35, 7; viii. 29, 6.  
 pi-tū, m. *drink*, x. 15, 3 [pā *drink*].  
 pi-tf, m. *father*, i. 1, 9; 160, 2. 3; ii. 33, 1. 12. 13; iv. 50, 6; v. 83, 6; vii. 103, 3; viii. 48, 4; x. 14, 5. 6; 34, 4; 135, 1; pl. *fathers, ancestors*, viii. 48, 12. 13; x. 14, 2. 4. 7. 8. 9; 15, 1-13 [Gk. πατήρ, Lat. pater, Go. fadar].  
 pītr-ya, a. *paternal*, vii. 86, 5; viii. 43, 7 [pitṛ *father*].  
 pinv- *yield abundance*, I. pīnva, iv. 50, 8; *overflow*, v. 83, 4 [sec. root = pi-nu *from pi swell*].  
 prā- *pour forth*, v. 83, 6



piś]

piś *adorn*, VI. *pimpśā*: pl. *pipiśūr*, vii. 103, 6; A. *pipiśe*, ii. 33, 9.  
 pi-tā, pp. *drunk*, viii. 48, 4. 5. 10. 12.  
 piyūga, m. n. *milk*, ii. 35, 5 [pi *swell*].  
 putrā, m. son, i. 160, 3; v. 11, 6; vii. 103, 8; x. 15, 7; 34, 10.  
 pūnar, adv. *again*, vi. 54, 10; x. 14, 8; 90, 4; 135, 2; *back*, x. 14, 12.  
 punar-hān, a. *striking back*, x. 34, 7.  
 punānā, pr. pt. *purifying*, vii. 49, 1 [pū *purify*].  
 pūr, f. *citadel*, ii. 35, 6 [pū *fill*].  
 pūram-dhi, f. *rejoard*, iv. 50, 11 [a. dhi *bestowing* (reduced form of dhā) *abundance*, pūr-am acc.].  
 purās-tād, adv. *in the east*, iv. 51, 1. 2. 8; *forward*, v. 83, 8; *before*, viii. 48, 15; *in front*, x. 135, 6.  
 rurā, adv. *formerly*, iv. 51, 7.  
 purā-nā, a., f. f. *ancient*, iv. 51, 6; m. pl. *ancients*, x. 135, 1. 2 [purā *formerly*].  
 puru-tāma, a. spv. *most frequent*, iv. 51, 1 [purū, Gk. *πολύς*].  
 puru-trā, adv. *in many places*, x. 127, 1; *in many ways*, vii. 103, 6.  
 puru-rūpa, a. (Bv.) *having many forms*, ii. 33, 9.  
 Pūru-sa, m. *the primæval Male*, x. 90, 1. 2. 4. 6. 7. 11. 15.  
 puruś-tā, f. *human frailty*, x. 15, 6.  
 purō-hita, pp. *placed in front*, m. *domestic priest*, i. 1, 1; v. 11, 2 [purās + hitā, pp. of dhā *put*].  
 purō-hiti, f. *priestly service*, vii. 61, 7.  
 puś-tā, n. (pl.) *earnings*, ii. 12, 4 [pp. of puś *thrive*].  
 puś-ti, f. *earnings*, ii. 12, 5; *prosperity*, viii. 48, 6.  
 pū *purify*, IX. punāti, i. 160, 3.  
 pūr-nā, pp. *full*, i. 154, 4; vii. 103, 7 [pū *fill*: cp. Gk. *πολλοί* 'many', Eng. *full*].  
 pūruṣa, m. *metrical* for pūruṣa, x. 90, 3. 5.  
 pūr-va, a. *former*, i. 1, 2; *being in front*, iv. 50, 8; *early, ancient*, x. 14, 2. 7. 15; 16, 2. 8. 10; 90, 16.  
 pūrva-jā, a. *born of old*, x. 14, 15 [jā *be born*].  
 pūrva-bhāj, a. *receiving the preference*, iv. 50, 7 [bhaj *share*].  
 pūrva-sū, a. *bringing forth first*, ii. 35, 5.  
 pūrvāhṇ-ā, m. *morning*, x. 34, 11 [pūrvā *early* + ahṇa = *āhan day*].  
 pūrv-yā, a. *ancient*, i. 85, 11; x. 14, 7.

Pūs-ān, m. a *solar deity*, vi. 54, 1-6. 8-10 *prosperer* [puś *thrive*].  
 pū *take across*, III. P. *pīpartī*; ipv. *pīprām*, vii. 61, 7; II. P. *pārṣi* = ipv., ii. 33, 8.  
 pū *mix*, VII. *prākti*.  
 sām-, A. *prāktē*, *mingle*, vii. 103, 4.  
 prchā-māna, pr. pt. *ā. asking oneself*, x. 34, 6 [prach *ask*].  
 pṛt-anā, f. *battle*, i. 85, 8.  
 prthiv-ī, f. *earth*, i. 35, 8; 154, 4; ii. 12, 2; iii. 59, 1. 3. 7; iv. 51, 11; v. 83, 4. 5. 9; vii. 61, 3; x. 168, 1 [the *broad one* = *prthivī*, f. of *prthū* from *prath spread*].  
 pṛś-ni, a. *speckled*, i. 160, 8; vii. 103, 4. 6. 10.  
 Prśni-mātr, a. (Bv.) *having Prśni as a mother*, i. 85, 2.  
 pṛśat-ī, (pr. pt.) f. *spotted mare*, i. 85, 4. 5.  
 pṛśad-ājyā, n. *dotted butter*, x. 90, 8.  
 pṛś-ant, (pr. pt.) a. *variegated*, iv. 50, 2.  
 pṛ *fill*, IX. *prāti*, ii. 35, 3.  
 ā-*fill up*, v. 11, 5; vii. 61, 2.  
 pṛpīś-at, pr. pt. int. *thickly painting*, x. 127, 7 [piś *paint*].  
 pṛś-a, m. *prosperity*, i. 1, 3 [puś *thrive*].  
 pra-keṭā, m. *beacon*, x. 129, 2 [prā + cit *appear*].  
 prach *ask*, VI. *prchā*, ii. 12, 5; vii. 86, 3 [sec. root: *praś + cha*; cp. Lat. *posco* = *porc-sco* and *prec-or*, OG. *forse-ōn*].  
 pra-jā, f. *offspring*, ii. 33, 1; pl. *progeny*, ii. 35, 8; = *men*, v. 83, 10 [cp. Lat. *pro-gen-ies*].  
 prajā-vant, a. *accompanied by offspring*, iv. 51, 10.  
 prati-kāmām, adv. *at pleasure*, x. 15, 8 [kāma *desire*].  
 prātijan-ya, a. *belonging to adversaries*, iv. 50, 9; n. *hostile force*, iv. 50, 7 [prati-janā, m. *adversary*].  
 prati-dīvan, m. *adversary at play*, x. 34, 6 [div *play*].  
 prati-doṣām, adv. *towards evendite*, i. 35, 10 [doṣā *evendite*].  
 prati-būdhya-māna, pr. pt. *awaking to wards* (acc.), iv. 51, 10.  
 prati-māna, n. *match*, ii. 12, 9 [counter-measure: mā *measure*].  
 prā-tir-am, acc. inf. *to prolong*, viii. 48, 10 [tr *cross*].  
 pra-tnā, a. *ancient*, iv. 50, 1 [prā *before*].



prath spread out, I. Ā. prātha : ppf. pa-prāthāt, vii. 86, 1.  
 pra-thamā, ord. first, i. 35, 14; v. 11, 2; vi. 54, 4; x. 14, 2; 34, 12; 90, 16; 129, 4; chief, ii. 12, 1 [= pra-tamā foremost; OP. fra-tama].  
 prathama-jā, a. first-born, x. 168, 8 [jā = jan].  
 prathamā-m, adv. first, iv. 50, 4.  
 pra-diś, f. control, ii. 12, 7 [diś point].  
 pra-bodhāyant, cs. pr. pt. awakening, iv. 51, 5 [budh wake].  
 prā-yata, pp. extended, i. 154, 3; offered, x. 15, 11. 12 [yam stretch out].  
 prā-yati, f. impulse, x. 129, 5 [yam extend].  
 prāyas-vant, a. offering oblations, iii. 59, 2 [prā-as enjoyment from pri please].  
 pra-yotf, m. warder off, vii. 86, 6 [2. yu separate].  
 pra-vāt, f. slope, downward path, i. 85, 3; height, x. 14, 1 [prā forward].  
 pravāte-jā, a. born in a windy place, x. 34, 1 [pra-vātā + ja = jan].  
 pra-vāsā, m. traveller, viii. 29, 8 [prā + vas dwell away from home].  
 prā-viṣṭa, pp. having entered, vii. 49, 4 [viś enter].  
 pra-sargā, m. discharge, vii. 108, 4 [srj emit].  
 pra-savitf, m. rouser, vii. 68, 2 [sū stimulate].  
 prā-siti, f. coils, x. 34, 15 [si bind].  
 prā-sūta, pp. aroused, vii. 63, 4 [sū impel].  
 pra-starā, m. strewn grass, x. 14, 4 [str strewn].  
 prā śll [extended form, pr-ā, of pñ śll].  
 ā- pervade, s ao. āprās, x. 127, 2.  
 prācā, a., f. prāc-ī, furrowed, x. 34, 12; facing, x. 135, 8 [prā + aśc].  
 prāṇā, m. breath, x. 90, 13 [prā + an breathe].  
 prā-vṣā, f. rainy season, vii. 108, 3. 9 [vṣ rain].  
 prāvṣā-ā, a., f. f, belonging to the rains, vii. 108, 7.  
 prā-vep-ā, a. dangling, x. 34, 1 [prā + vip tremble].  
 priy-ā, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5 [pri please].

Phaligā, cave, iv, 50, 5.

Bad-dhā, pp. bound, x. 34, 4 [bandh bind].

bandh bind, ix. badhnāti : ipf. ābadh-nan, x. 90, 15.  
 bāndh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].  
 babhrū, a. (ruddy) brown, ii. 33, 5. 8. 9. 15; vii. 108, 10; viii. 29, 1; x. 34, 5. 11. 14.  
 barh-āna magic power, x. 34, 7 [brh make big].  
 barhi-śād, a. (Tp.) sitting on the sacrificial grass, x. 15, 8. 4 [for barhiḥ-śād : sad sit].  
 barhiḥ-yā, a. placed on the sacrificial grass, x. 15, 5 [barhiḥ].  
 barh-is, n. sacrificial grass, i. 85, 6. 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.  
 bah-ū, a. many, ii. 35, 12; x. 14, 1; 34, 13.  
 bādha drive away, I. Ā. bādhathe, x. 127, 2; int. badbadhe press apart, vii. 61, 4.  
 āpa- drive away, i. 85, 3. 9; 85, 3.  
 bāh-ū, m. arm, i. 85, 6; du. x. 90, 11. 12 [Āv. bācu, Gk. ἄρξυ-s, OG. buog].  
 bibhy-at, pr. pt. fearing, x. 34, 10 [bhi fear].  
 bibhr-at, pr. pt. bearing, vii. 108, 6 [bhr bear].  
 bñl-ma, n. shavings, ii. 85, 12.  
 budh-ānā, ao. pt. Ā. waking, iv. 51, 8.  
 budh-nā, m. n. bottom, x. 135, 6 [Lat. fundu-s].  
 brh-āt, (pr. pt.) adv. aloud, ii. 33, 15; 85, 15.  
 brh-ānt, a. lofty, i. 35, 4; v. 11, 1; vii. 61, 3; 86, 1; x. 34, 1; ample, i. 160, 5; n. the great world, x. 14, 16 [pr. pt. of brh make big].  
 Bṛhas-pāti, m. Lord of prayer, name of a god, iv. 50, 1. 2. 3. 4. 5. 6. 7. 10. 11; x. 14, 3 [bṛh-as prob. gen. = bṛhās; cp. brāhmaṇas pāti].  
 bodhi, 2. s. ipv. ao. of bhū be, ii. 33, 15 [for bhū-dhi].  
 brāh-man, n. prayer, ii. 12, 14; vii. 61, 2. 6; 71, 6; 103, 8 [brh swell].  
 brah-mān, m. priest, iv. 50, 8. 9; Brahmin, ii. 12, 6 [brh swell].  
 brāhmaṇā, m. Brahmin, vii. 108, 1. 7. 8; 90, 12.  
 bruv-ānt, pr. pt. calling (acc.), viii. 48, 1 [brū speak].  
 bruv-ānā, pr. pt. speaking, iii. 59, 1 [brū speak].  
 brū speak, II. bravīti, a. 35, 6; sb. bravat, vi. 54, 1. 2; tell, op. x. 135, 5.



- ādhi- *speak for* (acc.), i. 85, 11; x. 15, 5.  
 ūpa-, *Ā. implore*, iv. 51, 11.
- Bhaks-ā**, m. *draught*, x. 34, 1 [bhak-s, soc. root *consume* from bhaj *partake of*].  
 bhaj *partake of* (gen.), x. 15, 8; s ao., viii. 48, 1. 7.  
 bhadrā, a. *auspicious*, i. 1, 6; ii. 35, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12 [*praiseworthy*: bhadr *be praised*].  
 Bhar-atā, m. pl. name of a tribe, v. 11, 1.  
 bhār-ant, pr. pt. *bearing*, i. 1, 7 [bhr̥bear].  
 bhāv-ya, a. *that will be, future*, x. 90, 2 [gdv. of bhū be].  
 bhā shine, II. P. bhāti.  
 āva- *shine down*, i. 154, 6.  
 vi- *shine forth*, ii. 35, 7. 8; v. 11, 1.  
 bhid split, VII. bhinātti [Lat. *find-e*].  
 vi- *split open*, i. 85, 10.  
 bhisāk-tama, m. spv. *best healer*, ii. 33, 4 [bhisāj *healing*].  
 bhisāj, m. *physician*, ii. 33, 4.  
 bhi *fear*, I. Ā. bhāyate, i. 85, 8; ii. 12, 18; pf. bibhāya, v. 83, 2; s ao. ābhāsur, viii. 48, 11.  
 bhi-mā, a. *terrible*, i. 154, 2; ii. 33, 11 [bhi *fear*].  
 bhur *quiver*, int. jārbhūrīti, v. 83, 5.  
 bhūv-ana, n. *creature*, i. 35, 2. 5. 6; 85, 8; 154, 2. 4; 160, 2. 3; ii. 35, 2. 8; vii. 61, 1; *world*, ii. 33, 9; v. 83, 2. 4; iv. 51, 5; x. 168, 2. 4 [bhū be].  
 bhū *become, be*, I. bhāva, i. 1, 9; v. 83, 7. 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipf. ābhavat, v. 11, 8. 4; x. 135, 6. 6; *come into being*, x. 90, 4; pf. ba-bhūva, ii. 12, 9; vii. 103, 7; x. 34, 12; pf. op. babhūyāt, iv. 51, 4; root ao., viii. 48, 3; ābhūvan, vii. 61, 5; root ao. sb. bhuvāni, vii. 86, 2; ipv. bhūtu, iv. 50, 11 [cp. Gk. *φύω*, Lat. *fu-i-t*].  
 abhi- *be superior to* (acc.), iii. 59, 7.  
 ā- *arise*, pt., x. 129, 6. 7; 168, 3.  
 āvis- *appear*, vii. 103, 8.  
 sām- *do good to* (dat.), viii. 48, 4.  
 bhū-tā, pp. *been*, x. 90, 2; n. *being*, x. 90, 8.  
 bhū-man, n. *earth*, i. 85, 5; vii. 86, 1; x. 90, 1. 14 [cp. Gk. *φῦμα* 'growth'].  
 bhū-ri, a. *great*, ii. 33, 9; *much*, ii. 33, 12; adv. *greatly*, i. 154, 6.
- bhūri-śrīga, a. (Bv.) *many-horned*, i. 154, 6.  
 bhūr-ni, a. *angry*, vii. 86, 7.  
 bhūs *strive*, I. P. bhūṣati [extended form of bhū be].  
 pāri- *surpass*, ii. 12, 1.  
 bhr *bear*, III. bibharti, ii. 33, 10; iii. 59, 8; *hold*, iv. 50, 7; viii. 29, 3. 4. 5 [Gk. *φέρω*, Lat. *fero*, Arm. *berem*, OI. *berim*, Go. *bairra*].  
 vi-, I. bhara, *carry hither and thither*, v. 11, 4.  
 Bhfg-u, m. pl. a family of ancient priests, x. 14, 6.  
 bhesaj-ā, a. *healing*, ii. 33, 7; n. *medicine, remedy*, ii. 33, 2. 4. 12. 13 [bhisāj *healing*].  
 bhōg-a, m. *use*, x. 34, 3 [bhuj *enjoy*].  
 bhōj-ā, m. *liberal man*, iv. 51, 3.  
 bhōj-ana, n. *food*, v. 83, 10 [bhuj *enjoy*].  
 bhyas = bhi *fear*, I. Ā. bhyāsate, ii. 12, 1.  
 bhrāj shine, I. Ā. bhrājate.  
 vi- *shine forth*, i. 85, 4.  
 bhrāja-māna, pr. pt. Ā. *shining*, vii. 63, 4.  
 bhrā-tr, m. *brother*, x. 34, 4 [Gk. *φράτερ*, Lat. *frāter*, OI. *brāthir*, Go. *brōthar*, Osl. *bratrū*].
- Mah, māmha *be great*, māmphato and māmhe (3. s.).  
 sām- *consecrate*, vii. 61, 6.  
 maghā-vant, m. *liberal patron*, ii. 33, 14; 35, 15 [magh-ā *bounty*: mah *be great*].  
 maghōnī, a. f. *bounteous*, iv. 51, 3 [f. of maghāvan].  
 mapḍūka, m. *frog*, vii. 103, 1. 2. 4. 7. 10.  
 math-itā, pp. *kindled by friction*, viii. 48, 6.  
 math-yā-māna, pr. pt.-ps. *being rubbed*, v. 11, 6.  
 mad *rejoice*, I. māda, in (lo.), i. 85, 1; 154, 5; in (inst.), 154, 4; x. 14, 3. 7; with (inst.), x. 14, 10; *be exhilarated*, viii. 29, 7; *drink with exhilaration*, vii. 49, 4; es. mādaya, ā. *rejoice*, x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; *gladden*, x. 34, 1 [Gk. *μαδάω*, Lat. *madēs* 'drip'].  
 mād-a, m. *intoxication*, i. 85, 10; viii. 48, 6.  
 mada-cyūt, a. *reeling with intoxication*, i. 85, 7 [cyu *move*].



mādanant, pr. pt. rejoicing, iv. 50, 2; delighting in (inst.), iii. 59, 3.

mādh-u, n. honey, mead, i. 154, 4, 5; iv. 50, 3; viii. 48, 1; x. 34, 7; a. sweet, i. 85, 6 [Gk. μέθυ, Lith. medū-s, OSI. medū, Eng. mead].

mādhū-mat-tanna, spv. a. most honied, v. 11, 5; x. 14, 15.

mādhū-ścūt, a. (Tp.) dripping with honey, distilling sweetness, vii. 49, 3 [ścūt drip].

mādhya, a. middle, vii. 49, 1, 3; x. 15, 14 [Lat. mediu-s].

mādhya-mā, spv. a. middlemost, x. 15, 1. man think, VIII. A. manute, viii. 29, 10; IV. A. mānyate, viii. 48, 6; x. 34, 13.

mān-as, n. mind, x. 90, 13; 129, 4; 135, 3 [Av. manō, Gk. μένος].

mānas-vant, a. wise, ii. 12, 1.

man-ā, f. jealousy, ii. 33, 5 [man think].

man-iśā, f. thought, vii. 71, 6; wisdom, x. 129, 4; prayer, v. 11, 5; hymn of praise, v. 83, 10 [man think].

Mān-u, m. an ancient sage, ii. 83, 13.

mano-jū, a. swift as thought, i. 85, 4 [mānas mind + jū to speed].

mān-tra, m. hymn, ii. 35, 2; spell, x. 14, 4.

mand exhilarate, I. mānda: iṣ ao. Ā. āmandiṣāām, vii. 103, 4.

ūd- gladden, pf. mamanda, ii. 33, 6 [= mad rejoice].

mand-as-ānā, ao. pt. rejoicing, iv. 50, 10 [mand = mad rejoice].

mand-rā, a. gladdening, v. 11, 3 [mand exhilarate].

mandrā-jihva, a. (Bv.) pleasant-tongued, iv. 50, 1.

mān-man, n. thought, vii. 61, 6; hymn, i. 154, 3; vii. 61, 2 [man think].

man-yū, m. intention, vii. 61, 1; wrath, vii. 86, 6; viii. 48, 8; x. 34, 8, 14 [man think].

mayo-bhū, a. beneficent, ii. 33, 13 [māy-as gladness + bhu = bhū being for = conducting to].

Mar-ūt, m. pl. the storm gods, i. 85, 1. 4-6. 8. 10. 12; ii. 33, 1. 13; v. 83, 6.

marūt-vant, a. accompanied by the Maruts, ii. 33, 6.

marḍ-i-tf, m. one who pities, x. 34, 8 [mrḍ be gracious].

mār-ta, m. mortal, iii. 59, 2 [Gk. μορ-τός, spo-τός 'mortal', Lat. mor-ta 'goddess of death'].

mārt-ya, a. mortal; m. mortal man, i. 35, 2; vii. 61, 1; 71, 2; viii. 48, 1. 3. 12; x. 15, 7.

marmrjyā-māna, pr. pt. int. making bright, ii. 35, 4 [mrj wipe].

māh, a. great, ii. 83, 8; G. mahās, iv. 50, 4; f. -ī, v. 11, 5 [Av. mas 'great'; from mah be great].

mah-ān, m. greatness, ii. 12, 1; 35, 2 [mah be great].

mah-ānt, a. great, iii. 59, 5; v. 11, 6; 83, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].

mahā-vadha, a. (Bv.) having a mighty weapon, v. 83, 2.

māh-i, a. great, i. 160, 5; ii. 12, 10; v. 83, 5; viii. 29, 10 [mah be great].

mahi-tvā, n. greatness, vii. 61, 4.

mahi-tvanā, n. greatness, i. 85, 7.

mah-in, a., f. -ī, great, i. 160, 2, 5.

mah-i-mān, m. greatness, i. 85, 2; ii. 35, 9; iii. 59, 7; vii. 86, 1; x. 90, 3. 16; 163, 1; power, x. 129, 3; pl. powers, x. 129, 5.

mah-i, a. f. great, ii. 83, 8. 14; x. 14, 1 [mah be great].

mā-hyam, prs. prn. D. to me, x. 34, 1. 2 [cp. Lat. mihi].

mā measure, III. A. mīmīte, vi- measure out: pf. vi-mamō, i. 154, 1. 8; 160, 4; ii. 12, 2.

mā, enc. prs. prn. A. me, ii. 33, 6. 7; viii. 48, 5. 6. 10; x. 34, 1. 2; 127, 7 [Lat. mē, Eng. me].

mā, proh. pcl. not, ii. 33, 1. 4. 5; viii. 48, 8. 14; x. 15, 6; 34, 13. 14 [Gk. μή 'not'].

mā-kis, proh. prn. pcl. not any one, vi. 54, 7 [Gk. μή-τις 'no one'].

mā-kim, proh. prn. pcl. no one, vi. 54, 7.

Mātali, m. a divine being, x. 14, 3.

mā-tf, f. mother, i. 160, 2; v. 11, 3; x. 34, 4. 10 [Gk. μήτηρ, Lat. māter, OI. mātēr, Eng. mother].

mādhvi, m. du. lovers of honey, vii. 71, 2 [mādhū honey].

mānuṣa, a. human; m. man, vii. 63, 1 [mānus man].

mām, prs. prn. A. me, vii. 49, 1-4.

mā-yā, f. mysterious power, i. 160, 3 [mā make].

mā-yā, a. lowing, vii. 103, 2 [mā bellow].

mās-a, m. month, vii. 61, 4 [mās moon].



mi-tá, pp. *set up*, iv. 51, 2 [mi *set up*].  
 mitá-jñu, a. (Bv.) *firm-kneed*, iii. 59, 3.  
 Mī-trā, m. a sun god, iii. 59, 1-9; vii. 61, 4; 68, 1. 6; n. *friendship*, x. 34, 14.  
 Mitrā-Vāruṇā, du. ed. *Mitra and Varuṇa*, i. 35, 1; vii. 61, 2. 3. 6. 7; 63, 6.  
 mi *damage*, IX. mināti [cp. Gk. *μν-νó-ω*, Lat. *mi-nu-o*].  
 ā-āminish, ii. 12, 5.  
 prā- *infringe*, vii. 63, 8; 103, 9; viii. 48, 9.  
 mīdh-vāms, a. *bounteous*, ii. 33, 14; vii. 86, 7 [unred. pf. pt., probably from *mih ratn*].  
 mūkha, n. *mouth*, x. 90, 11-13.  
 muc *release*, VI. muñcā: ppf. āmumuk-tam, vii. 71, 5.  
 mud *be merry*, I. ā. mōda.  
 prāti- *exult*, v. 83, 9.  
 mrg-ā, m. *beast*, i. 154, 2; ii. 33, 11.  
 mrj *wipe*, II. mārjmi.  
 sām- *rub bright*, ii. 35, 12.  
 mrđ *be gracious*, VI. mrđā, ii. 33, 11. 14; viii. 48, 9; x. 34, 14; cs. mrđāya, *id.*, viii. 48, 8.  
 mrđay-āku, a. *merciful*, ii. 33, 7 [mrđ *be gracious*].  
 mrj-ikā, n. *mercy*, vii. 86, 2; viii. 48, 12 [mrđ *be gracious*].  
 mr-tyā, m. *death*, x. 129, 2 [mr *die*].  
 mrś *touch*, VI. mrśā.  
 pāri- *embrace*, x. 34, 4.  
 mrs *be heedless*, IV. mṛṣya.  
 āpi- *forget*, vi. 54, 4.  
 me, enc. pra. prn. D. *to me*, vii. 63, 8; 86, 3. 4; x. 34, 18; G. of *me*, ii. 85, 1; vii. 86, 2; viii. 29, 2 [Gk. *me*].  
 manjavatā, a. *coming from Māvāt*, x. 34, 1.

Yā, rel. prn. *who, which, that*: N. yās, i. 35, 6; 154, 12. 3. 4; 160, 4; ii. 12, 1-7. 9-15; 33, 5. 7; iii. 69, 2. 7; iv. 50, 1. 7. 9; vi. 54, 1. 2. 4; vii. 61, 1; 63, 1. 8; vii. 71, 4; 86, 1; viii. 48, 10. 12; x. 14, 5; 34, 12; 129, 7; f. yā, iv. 50, 3; n. yād, i. 1, 6; ii. 35, 15; vii. 61, 2; 63, 2; 103, 5. 7; x. 15, 6; 90, 2. 12; 129, 1. 3. 4; 135, 7; with *kīm* on *whatever*, v. 83, 9; A. yām, i. 1, 4; ii. 12, 5. 7. 9; 35, 11; viii. 48, 1; x. 135, 3. 4; I. yēna, i. 160, 5; ii. 12, 4; iv. 61, 4; f. yāyā, iv. 51, 6; Ab. yāsmād, ii. 12, 9; G. yāsya, i. 154, 2; ii. 12,

1. 74, 14; 35, 7; v. 83, 4; vii. 61, 2; x. 34, 4; f. yāsya, x. 127, 4; L. yāsmān, iv. 50, 8; x. 135, 1; du. yāu, x. 14, 11; pl. N. yā, i. 35, 11; 85, 1. 4; iv. 50, 2; x. 14, 3. 10; 15, 1-4. 8-10. 12. 14; 90, 7. 8; with *ké* *what-ever*, x. 90, 10; f. yās, vii. 49, 1. 2. 3; n. yāni, ii. 33, 13; yā, i. 85, 12; ii. 33, 13; iv. 50, 9; vii. 86, 5; A. m. yān, x. 14, 3; 15, 13; G. f. yāsām, vii. 49, 3; L. f. yāsu, iv. 51, 7; vii. 49, 4; 61, 5.  
 yaks-ā, n. *mystery*, vii. 61, 5.  
 yaj *sacrifice*, I. yāja; ipf. āyajanta, x. 90, 7. 16.  
 yaj-atā, a. *adorable*, i. 35, 3. 4; ii. 33, 10 [Av. *yazata*; from yaj *worship*].  
 yaj-ātha, m. *sacrifice*, v. 11, 2 [yaj *worship*].  
 yāja-māna, m. *sacrificer*, vi. 54, 6 [pr. pt. ā. of yaj *worship*].  
 yāj-us, n. *sacrificial formula*, x. 90, 9 [yaj *worship*].  
 yaj-ñā, m. *worship, sacrifice*, i. 1, 1. 4; ii. 35, 12; iv. 50, 6. 10; v. 11, 2. 4; vii. 61, 6. 7; x. 14, 5. 13; 15, 6. 13; 90, 7-9. 15. 16. 3 [Av. *yasna*, Gk. *ἀγνός*].  
 yajñā-keṭu, a. (Bv.) *whose token is sacrifice*, iv. 51, 11.  
 yajdā-manman, a. (Bv.) *whose heart is set on sacrifice*, vii. 61, 4.  
 yajñ-īya, a. *worthy of worship, holy*, iii. 59, 4; *adorable*, x. 14, 5. 6 [yajñā *worship*].  
 yat *array oneself*, I. yāta: pf. i. 85, 8; cs. yātāya *marshal, stir*, iii. 59, 1; *clear off*, x. 127, 7.  
 yā-tas, adv. *whence*, x. 129, 6. 7 [prn. root yā].  
 yā-ti, prn. *how many*, x. 15, 13 [prn. root yā].  
 yā-tra, rel. adv. *where*, i. 154, 5. 6; vii. 63, 5; viii. 29, 7; 48, 11; x. 14, 2. 7; 90, 16 [prn. root yā].  
 yā-thā, rel. adv. *how*, x. 135, 5. 6; *so that*, ii. 33, 15; unaccented = *iva* *like*, viii. 29, 6 [prn. root yā].  
 yathā-vaśām, adv. *according to* (thy, his) *will*, x. 15, 14; 168, 4 [vāśa, m. *will*].  
 yā-d, cj. *when*, i. 85, 3. 4. 5. 7. 9; iv. 51, 6; v. 83, 2-4. 9; vii. 103, 2-5; x. 34, 5; 90, 6. 11. 15; *in order that*, vii. 71, 4; *so that*, vii. 80, 4; *since*, i. 160, 2; *if*, viii. 48, 9 [n. of rel. yā].



yād-i vā, cf. *whether*, x. 129, 7; or, or else, *ibid.* [yā-d-i ū, rel. adv. + vā or].  
 y-ānt, pr. pt. *going*, vii. 61, 3 [i go].  
 yam *extend*, *bestow*, I. yāsha, iv. 51, 10; v. 83, 5; pf. ā. *yemire submit to* (dat.), iii. 59, 8; s ao. *bestow on* (dat.), ii. 35, 15.  
 ādhi- *extend to* (dat.), i. 85, 12.  
 ā- *guide to* (lc.), root ao. inj. *yamat*, x. 14, 14.  
 nī- *bestow*, iv. 50, 10.  
 prā- *present a share of* (gen.), x. 15, 7.  
 vī- *extend to*, i. 85, 12.  
 Yam-ā, m. *god of the dead*, i. 85, 6; x. 14, 1-5, 7-16; 15, 8; 135, 1, 7.  
 yāś-ās, a. *glorious*, i. 1, 3; iv. 51, 11; viii. 48, 5.  
 yāhvī, f. *swift one*, ii. 33, 9; 35, 14.  
 yā go, II. yāti, i. 85, 3<sup>a</sup>. 10; vii. 49, 3; x. 168, 1.  
 ā- *come*, i. 85, 2; x. 15, 9.  
 ūpa ā- *come hither*, vii. 71, 2.  
 ā ūpa *come hither to*, vii. 71, 4.  
 pāri prā- *proceed around*, iv. 51, 5.  
 yātayāj-jana, a. (gov. ed.) *stirring men*, iii. 59, 5 [yātayant, pr. pt. cs. of yat array oneself + jāna man].  
 yātu-dhāna, m. *sorcerer*, i. 85, 10 [yātū, m. *sorcery + dhāna practising from dhū put, do*].  
 yā-ma, m. *course*, iv. 51, 4 [yā go].  
 yā-man, n. *course*, i. 85, 1; *approach*, x. 127, 4 [yā go].  
 yu *separate*, III. yuyōti, ii. 33, 1, 8; vii. 71, 1, 2; s ao. *depart from* (ab.), ii. 33, 9; cs. *yavāya save from*, viii. 48, 5; *yāvāya ward off*, x. 127, 6<sup>a</sup>.  
 yuk-tā, pp. *yokaś*, vii. 63, 2 [yuj yoke, Gk. *ζευξός*, Lat. *iunctus*, Lith. *junkta-s*].  
 yuktā-grāvan, a. (Bv.) *who has to work the stones*, ii. 12, 6.  
 yuj yoke, VII. yunākti: pf. yuyujé, x. 34, 11; r. ao. āyugdhvam, i. 85, 4.  
 prā- *yoke in front*, i. 85, 5.  
 yūdhyā-māna, pr. pt. ā. *fighting*; m. *fighter*, ii. 12, 9 [yūdh fight].  
 yūyudh-i, m. *warrior*, i. 85, 8 [from red. stem of yudh fight].  
 yuva-tī, f. *young maiden*, ii. 35, 4, 11 [f. of yuvan youth].  
 yūv-an, a. *young*, ii. 33, 11; m. *youth*, ii. 35, 4 [Lat. *iuven-tis*].  
 yuv-ām, pra. prn. N. *you two*, vii. 71, 5;

dat. *yuvābhyām to you two*, vii. 61, 7 [= yū- + am].  
 yuva-yū, a. *addressed to you*, vii. 71, 7.  
 yūy-ām, pra. prn. pl. N. *you*, iv. 51, 5; vii. 61, 7; 63, 6; 71, 6; 86, 8 [for yūy-ām, Av. *yāś, yāśem, Go. yās*].  
 yōg-a, m. *acquisition*, vii. 86, 8 [yuj yoke].  
 yōj-ana, n. *league*, i. 85, 8 [yoking from yuj yoke].  
 yō-nī, m. *womb*, ii. 35, 10; *abode*, iv. 50, 2; x. 84, 11; *receptacle*, viii. 29, 2 [holder from yu hold].  
 yōś-ā, f. *woman*, x. 163, 2.  
 yōś, n. *blessing*, ii. 33, 13; x. 15, 4

Rāph *hasten*, I. rāpha; cs. *rāphāya cause to speed*, i. 85, 5.  
 rakṣ *protect*, I. rākṣa, i. 85, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. *ἀράξω* 'ward off'].  
 rākṣa-māna, pr. pt. ā. *protecting*, vii. 61, 8 [rakṣ protect].  
 rakṣ-ās, m. *demon*, i. 85, 10; v. 83, 2.  
 rakṣ-i-tṣ, m. *guardian*, x. 14, 11 [rakṣ protect].  
 raghu-pātvan, a. (Tp.) *flying swiftly*, i. 85, 6 [raghū *swift*: Gk. *ῥαχός*].  
 raghu-tyād, a. *swift-gliding*, i. 85, 6 [raghū *swift* + tyand run].  
 rāj-as, n. *space*, air, i. 85, 4, 9; 154, 1; 160, 1, 4; x. 15, 2; 129, 1 [Gk. *ῥαῖος*, Go. *rigiz-a*].  
 rāp-ya, a. *glorious*, i. 85, 10 [rān rejoice].  
 rā-tna, n. *gift, treasure*, i. 35, 8 [rā give].  
 ratna-dhā, a. (Tp.) *bestowing treasure*, i. 1, 1.  
 rā-tha, m. *car*, i. 85, 2, 4, 5; 85, 4, 5; ii. 12, 7, 8; v. 83, 3, 7; vii. 71, 2-4; viii. 48, 5; x. 135, 3-5; 163, 1 [r go].  
 rāth-ya, a. *belonging to a car*, i. 85, 6.  
 rad dig, I. rāda: pf. *rarāda*, vii. 49, 1.  
 radh-rā, a. *rich*, ii. 12, 6 [rādh succeed].  
 randh *make subject*, IV. P. *rādhyā*: red. ao., ii. 33, 5.  
 rāp-as, n. *bodily injury*, ii. 33, 3, 7.  
 ram *set at rest*, IX. *ramnāti*: ipf. ii. 12, 2; I. ā. *rāma rejoices in* (lc.), x. 84, 13.  
 ray-i, m. *wealth*, i. 1, 3; 85, 12; iv. 50, 6, 10; 51, 10; viii. 48, 13; x. 15, 7, 11 [probably from ri = reduced form of rā give].  
 rāv-a, m. *roar*, iv. 50, 1, 4, 5 [ru cry].  
 rāś-mī, m. *ray*, i. 35, 7; *cord*, x. 129, 5.  
 rā give, II. *rāti*; 2. ind. *rāsi* = ipv., ii



33, 12; III. ipv. 2. pl. raridhvam, v. 83, 6.  
 rāj rule, over (gen.), I. P. rājati, i. 1, 8.  
 rāj-an, m. king, i. 85, 8; ii. 59, 4; iv. 50, 7, 9; vii. 49, 3, 4; 86, 5; viii. 48, 7, 8; x. 14, 1, 4, 7, 11, 15; 34, 8, 12; 168, 2 [rāj rule, Lat. reg-ō].  
 rāj-ant, pr. pt. ruling over (gen.), i. 1, 8 [rāj rule].  
 rājan-yā, a. royal; m. warrior (earliest name of the second caste), x. 90, 12.  
 rātri, f. night, i. 35, 1; x. 127, 1, 8; 129, 2.  
 rādh-as, n. gift, blessing, ii. 12, 14 [rādh gratify].  
 rādhō-dēya, n. bestowal of wealth, iv. 51, 3 [dēya, gdv. to be given from dā give].  
 ri release, IX. ripāti, ii. 12, 3.  
 ānu- flow along, i. 85, 3.  
 rio leave, VII. P. rinākti, vii. 71, 1 [Gk. λείνω, Lat. lingo].  
 āti- extend beyond: ps. ipf. āricyata, x. 90, 5.  
 riś, f. injury, ii. 35, 6.  
 riś be hurt, IV. riśyati, vi. 54, 3; a ao. inj., vi. 54, 7, 9; injure, viii. 48, 10.  
 riś kiss, II. rēdhi, ii. 33, 13.  
 ruk-mā, m. golden gem, vii. 63, 4 [ruc shine].  
 ruc shine, I. rōca; cs. rocāya cause to shine, viii. 29, 10.  
 ruc-ānā, rt. ao. pt. ā. beaming, iv. 61, 9.  
 ruj burst, VI. P. rujā: pf. rurōja, iv. 50, 5.  
 ruj-ant, pr. pt. shattering, x. 168, 1.  
 Rud-rā, m. name of a god, i. 85, i; ii. 33, 1-9, 11-13, 15; pl. = sons of Rudra, the Maruts, i. 85, 2 [rud cry, howl].  
 rudh obstruct, VII. rupaddhi, runddhē, x. 34, 3.  
 āpa- drive away: rt. ao. arodham, x. 34, 3.  
 rūś-ant, pr. pt. gleaming, iv. 51, 9.  
 ruh grow, I. rōhati, rōhate.  
 āti- grow beyond (acc.), x. 90, 2.  
 ā- rise up in (acc.), viii. 48, 11.  
 rūpā, n. form, x. 168, 4; beauty, i. 160, 2.  
 rē-nū, m. dust, x. 168, 1 [perhaps from ri run = disperse].  
 rē-tas, n. seed, v. 83, 1, 4; x. 129, 4 [ri flow].  
 reto-dhā, m. impregnator, x. 129, 5 [rē-tas seed + dhā placing].

rebh-ā, m. singer, vii. 63, 3 [ribh sing].  
 revāt, adv. bountifully, ii. 35, 4 [u. of revāt].  
 re-vāt-i, f. wealthy, iv. 51, 4 [f. of revāt].  
 re-vāt, a. wealthy, viii. 48, 6 [re = rai wealth].  
 rōdas-i, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2, 4; ii. 12, 1; vii. 64, 4; 86, 1.  
 rāi, m. wealth, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāyās, viii. 48, 7 [bestowal from rā give; Lat. rēs].  
 Rauhīnā, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhīnī].  
 Lak-śā, n. stake (at play), ii. 12, 4 [token, mark: lag attach].  
 lok-ā, m. place, x. 14, 9; world, x. 90, 14 [bright space = rok-ā light; cp. Gk. λευκός 'white', Lat. lux, luc-is].  
 Vag-nū, m. sound, vii. 103, 2 [vac speak].  
 vac utter, III. P. vivakti; ao. op., ii. 35, 2; speak, ps. ucyāte, x. 90, 11; 135, 7 [Lat. voc-āre 'call'].  
 ādhi- speak for (dat.), viii. 48, 14.  
 prā- proclaim, i. 164, 1; vii. 86, 4; declare, x. 129, 6.  
 vāc-as, n. speech, v. 11, 5 [vac speak; Gk. ἔρος].  
 vacas-yā, f. eloquence, ii. 35, 1.  
 vāj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vāj be strong; Av. varā 'club'].  
 vājra-bāhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12, 13; 33, 3.  
 vājra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 13.  
 vajr-in, m. bearer of the bolt, vii. 49, 1.  
 vatsā, m. calf, vii. 86, 5 [yearling from \*vatas, Gk. φέρος year, Lat. vetus in vetus-las 'age'].  
 vats-in, a, f. -i, accompanied by calves, vii. 103, 2.  
 vad speak, I. vāda, ii. 33, 15; op. ii. 35, 15; vii. 103, 5; x. 34, 12.  
 āchā- invoke, v. 83, 1.  
 ā- utter, ii. 13, 15; viii. 48, 14.  
 prā- utter forth, iś ao., avādiṣur, vii. 103, 1.  
 sām- converse about (acc.) with (inst.), vii. 86, 2.  
 vād-ant, pr. pt. speaking, vii. 103, 8, 6, 7.



van win, VIII. vanōti win [Eng. win; cp Lat. ven-ia 'favour'].

ā-, ds. vivāsa seek to win, ii. 33, 6; v. 83, 1.

van-ūs, m. enemy, iv. 50, 11 [eager, rival: van ucin].

vāne, vane, loc. itv. cd. in every wood, v. 11, 6.

vand praise, I. A. vādate, iv. 50, 7 [nasalized form of vad].

pāri- extol, with (inst.), ii. 33, 12.

vānda-māna, pr. pt. ā. approving, ii. 33, 12.

vap strew, I. vāpati, vāpate.

nī- lay low, ii. 33, 11.

vapus-yā, a. fair, i. 160, 2 [vāpus, n. beautiful appearance].

vay-ām, prs. prn. N. pl. we, i. 1, 7; ii. 12, 15; iii. 59, 3, 4; iv. 50, 6; 51, 11; vi. 54, 8, 9; vii. 86, 5; viii. 48, 9, 13, 14; x. 14, 6; 127, 4 [Av. vacm, Go. wais, Eng. we].

vāy-as, n. force, ii. 33, 6; viii. 48, 1 [food, strength: vi enjoy].

vay-ā, f. offshoot, ii. 35, 8.

vayūnā-vat, a. clear, iv. 51, 1 [vay-ūnā].

vayo-dhā, m. bestower of strength, viii. 48, 15 [vāyas force + dhā bestowing].

vār-i-man, n. expanse, iii. 59, 3 [vr cover].

vār-i-vas, n. wide space, vii. 63, 6; prosperity, iv. 50, 9 [breadth, freedom: vr cover].

varivo-vit-tara, cpv. m. best finder of relief, best banisher of care, viii. 48, 1 [vāriivas + vid find].

vār-iyas, cpv. a. wider, ii. 12, 2 [urū wide].

Vār-upa, m. vii. 49, 3, 4; 61, 1, 4; 63, 1, 6; 86, 2, 3; 4, 6, 8; x. 14, 7 [Gk. οὐρανός 'heaven'; vr cover, encompass].

vār-ṇa, m. colour, ii. 12, 4 [coating: vr cover].

vārta-māna, pr. pt. ā., with ā rolling hither, i. 35, 2 [vrt turn].

vart-man, n. track, i. 85, 3 [vrt turn].

vārdh-ana, n. strengthening, ii. 12, 14 [vrdh increase].

vārdha-māna, pr. pt. ā. growing, i. 1, 8 [vrdh grow].

vāvrt-āna, pr. pt. ā. int. rolling about, x. 34, 1 [vrt turn].

vars-ā, n. rain, v. 83, 10 [vrs rain].

vars-yā, a. rainy, v. 83, 3.

val-ā, m. enclosure, care, iv. 50, 5 [vr cover].

valgū-yā, don. honour, iv. 50, 7.

vaś desire, II. vāṣti, s. 1. vāsmi, ii. 33, 13; pl. 1. uśmasi, i. 154, 6.

1. vas shine, VI. P. uohāti: pf. pl. 2. ūsa, iv. 51, 4 [Av. usaiti 'shines'].

2. vas wear, II. ā. vāste [cp. Gk. ἔνυμν = φόρυμν, AS. wearian, Eng. wear].

abhi-, cs. clothe, i. 160, 2.

3. vas dwell, I. P. vāsati [AS. weasan 'be', Eng. was; in Gk. ἄστυ = φάστυ].

prā- go on journeys, viii. 29, 8.

vas, enc. prs. prn. A. you, i. 85, 6; iv. 51, 10, 11; D. to or for you, i. 85, 6, 12; iv. 51, 4; x. 15, 4, 6; G. of you, ii. 33, 13; x. 34, 12, 14 [Av. vā, Lat. vās].

vas-atī, f. abode, nest, x. 127, 4 [vas dwell].

vas-ant-ā, m. spring, x. 90, 6 [vas shine].

vās-āna, pr. pt. ā. clothing oneself in (acc.), ii. 35, 9 [2. vas wear].

vās-istha, spv. a. best; m. name of a seer, vii. 86, 5; pl. a family of ancient seers, x. 15, 8 [vas shine].

vās-u, n. wealth, vi. 54, 4; vii. 103, 10; x. 15, 7 [vas shine].

vasu-dēya, n. granting of wealth, ii. 33, 7.

vāsu-mant, a. laden with wealth, vii. 71, 3, 4.

vāsn-ya, a. for sale, x. 34, 8 [vasnā, n. price, Gk. ἄνο-ς = φόω-vo-ς 'purchase price', Lat. venum = ves-num].

vās-yas, acc. adv. for greater welfare, viii. 48, 9 [cpv. of vāsu good].

vās-yāms, cpv. a. wealthier, viii. 48, 6 [cpv. of vās-u].

vah carry, draw, drive, I. vāha, vii. 63, 2; s. ao. āvāt, x. 15, 12 [Lat. veh-ere, Eng. weigh].

ānu- drive after: pf. anūhīre, x. 15, 8.

ā- bring, i. 1, 2; 85, 6; vii. 71, 8; x. 14, 4.

nī- bring: pf. ūhathur, vii. 71, 5.

vāh-ant, pr. pt. carrying, i. 85, 5; bearing, ii. 35, 9; bringing, vii. 71, 2.

vāh-ant-i, pr. pt. f. bringing, ii. 35, 14.

vāh-ni, m. driver, i. 160, 8 [vah drives].

vā blow, II. P. vāti [Av. vaikī, Gk. ἀνα = ἀ-φ-α; cf. Go. waian, German wehen 'blow'].

prā- blow forth, v. 83, 4.

vā, enc. cj. or, iv. 51, 4; x. 15, 2 [Lat. ve].



vāc, f. voice, vii. 103, 1. 4. 5. 6. 8; x. 34, 5 [vac speak; Lat. voc = vōc-s].  
 vāj-a, m. conflict, i. 85, 5; booty, ii. 12, 15; vi. 54, 5 [vāj be strong].  
 vāja-yā, a. desirous of gain, ii. 85, 1.  
 vāj-in, a. victorious, x. 34, 4 [vāja].  
 vāṇā, m. pipe, i. 85, 10.  
 vā-ta, m. wind, v. 83, 4; x. 168, 1. 2. 4 [vā blow; cp. Lat. ven-tu-s, Gk. άνηρ-s].  
 vām, enc. prs. prn. du. A. you two, iv. 50, 10; vii. 61, 6<sup>3</sup>; 63, 5; 71, 1; D. for you two, vii. 61, 2. 5<sup>2</sup>; vii. 71, 4; G. of you two, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 8, 4.  
 vā-mā, n. wealth, vii. 71, 2 [vā = van win].  
 vāyav-yā, a. relating to the wind, aerial, x. 90, 8 [vāyū].  
 vā-yū, m. wind, x. 90, 13 [vā blow].  
 vār-ya, gdv. desirable, i. 35, 8 [vā choose].  
 vāśvāt-at, pr. pt. int. louing, iv. 50, 5 [vāś low].  
 vāvrdh-ānā, pr. pt. Ā. having grown, x. 14, 8 [vārdh grow].  
 vāśī, f. axe, viii. 29, 3.  
 vāsar-ā, a. vernal, viii. 48, 7 [\*vasar spring; Gk. έαρ, Lith. vasarā].  
 vās-tu, n. abode, i. 154, 6 [vas dwell; Gk. φάστω].  
 vi, m. bird, i. 85, 7; viii. 29, 8; pl. N. vāyas, x. 127, 4 [Av. vi-, Lat. avi-s].  
 vi-kramāṇa, n. wide stride, i. 154, 2; x. 15, 8.  
 vi-caṣṭramānā, pf. pt. Ā. having strode out, i. 154, 1 [kram stride].  
 vi-caṣṭrāṇi, a. active, i. 85, 9.  
 viḥ, pl. slake at play, ii. 12, 5.  
 vi-tata, pp. extended, x. 129, 5 [tan stretch].  
 vi-tarām, adv. far away, ii. 33, 2 [cpv. of prp. vi away].  
 vit-tā, n. property, x. 34, 13 [pp. of vid find, acquire; acquisition].  
 1. vid know, II. P. vētti; pr. sb. know of (gen.), ii. 85, 2; ipv. viddhi, viii. 48, 8; pf. vēda, viii. 29, 6; s. 2. vēttha, x. 15, 18; 3. vēda, x. 129, 6<sup>3</sup>. 7<sup>2</sup>; pl. 1. vidmā, x. 15, 18 [Gk. οἶδα, ὅμαιν; AS. ic wāt, we witon; Eng. I wot; Lat. vid-ere 'see'].  
 prā- know, x. 15, 13.  
 2. vid find, VI. vindā, vi. 54, 4; x. 34, 3<sup>2</sup>; pf. viveda, x. 14, 2; a ao., v. 83, 10; viii. 48, 3.  
 ānu- find out, ii. 12, 11; v. 11, 6.

ā-, s ao. win hither, x. 15, 3.  
 nis- find out, x. 129, 4.  
 vid-ātha, m. divine worship, i. 85, 1; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14 [vidh worship].  
 vi-dyāt, f. lightning, ii. 35, 9; v. 83, 4 [vi afar + dyut shine].  
 vid-vāms, unred. pf. pt. knowing, vi. 54, 1 [Gk. φαέας].  
 vidh worship, VI. vidhā, ii. 35, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 168, 4.  
 prāti-pay worship to, vii. 63, 5.  
 vidh-ant, pr. pt. m. worshipper, ii. 85, 7.  
 vi-dhāna, n. task, iv. 51, 6 [dis-position: vi prp. + dhāna from dhā put].  
 vi-pfoh-am, acc. inf. to ask, vii. 86, 3.  
 vip-ra, a. wise, iv. 50, 1; m. sage, i. 85, 11; vii. 61, 2; x. 135, 4 [inspired: vip tremble with emotion].  
 vi-bhāt-i, pr. pt. f. shining forth, iv. 51, 1. 10. 11 [bhā shine].  
 vi-bhādaka, m. a nut used as a die for gambling, vii. 86, 6; x. 34, 1 [probably from vi-bhid split asunder, but tho meaning here applied is obscure].  
 vi-bhrājā-māna, pr. pt. Ā. shining forth, vii. 63, 8 [bhrāj shine; Av. brāzaiti 'beams', Gk. φάεω 'flame'].  
 vi-madhya, m. middle, iv. 51, 3.  
 vi-rapāś, m. abundance, iv. 50, 3 [vi + rapā be full].  
 Vi-rāj, m. name of a divine being identified with Puruṣa, x. 90, 5<sup>2</sup> [sar-ruling].  
 virā-śāh, a. overcoming men, i. 35, 6 [= vira-śāh for vira-śāh].  
 vi-rūk-mant, m. shining weapon, i. 85, 3 [ruc shine].  
 vi-rūpa, a. having different colours, vii. 103, 6 [rūpā, n. form].  
 Vivās-vant, m. name of a divine being, v. 11, 3; x. 14, 5 [vi + vas shine afar].  
 viś, f. settlement, x. 15, 2; abode, vii. 61, 8; settler, i. 35, 5; subject, iv. 50, 8.  
 viś enter, VI. viśā.  
 ā- enter, iv. 50, 10; viii. 48, 12. 15.  
 ni- come home, go to rest, x. 34, 14; 168, 8; s ao., avikṣmah, x. 127, 4; vs vesāya cause to rest, i. 85, 2.  
 viś-pāti, m. master of the house, x. 135, 1.  
 viśva, prn. a. all, i. 35, 3. 5; 85, 3. 8; 154, 2. 4; ii. 12, 4. 7. 9; 33, 3. 10; 35, 2. 15; iii. 59, 8; iv. 50, 7; v. 83, 2. 4.



9; vii. 61, 1. 5. 7; 63, 1. 6; x. 15, 6; 90, 3; 127, 1; 168, 2.

viśvā-tas, adv. on every side, i. 1, 4; viii. 48, 15; x. 90, 1; in all directions, x. 135, 8.

viśva-dānim, adv. always, iv. 50, 8.

viśvā-deva, a. [Bv.] belonging to all the gods, iv. 50, 6.

viśvā-psnya, a. laden with all food, vii. 71, 4 [psnya from psū cal].

viśvā-rūpa, a. (Bv.) omniform, i. 85, 4; ii. 33, 10; v. 83, 5.

viśvā-sāmbhū, a. beneficial to all, i. 160, 1. 4 [śām prosperity + bhū being for, conducting to].

viśvā-ha, adv. always, ii. 12, 15; viii. 48, 14; -hā, id., i. 160, 5; for ever, ii. 35, 14.

viśvāhā, adv. always, i. 160, 3 [viśvā āhā all days].

viśve devās, m. pl. the all-gods, vii. 49, 4; viii. 48, 1.

vis work, III. vīveṣṭi: pf. vīveṣa, ii. 35, 18.

vī-ṣita, pp. unfastened, v. 83, 7. 8 [vī + si bind].

viṣu-ṇa, a. varied in form, viii. 29, 1.

viṣūci, a. f. turned in various directions, ii. 38, 2 [f. of viṣv-añci].

vi-ṣṭhā host (?), x. 168, 2.

Viṣ-ṇu, m. a solar deity, i. 85, 7; 154, 1. 2. 3. 5; x. 15, 3 [viṣ be active].

viṣv-añci, a. turned in all directions, x. 90, 4.

vi-sargā, m. release, vii. 103, 9 [vi + sṛj let go].

vi-sārjana, n. creation, x. 129, 6 [vi + sṛj let go].

vi-sṛṣṭi, f. creation, x. 129, 6. 7 [vi + sṛj let go].

vi-srāsa, ab. inf. from breaking, viii. 48, 5 [vi + sras fall].

vī-hāyas, a. mighty, viii. 48, 11.

vī guide, II. vēti, i. 85, 9.

ūpa- come to (acc.), v. 11, 4.

vī-rā, m. hero, i. 85, 1; ii. 33, 1; 35, 4 [Av. vīra, Lat. vir, OI. fer, Go. wair, Lith. vīra, 'man'].

vīrā-vat-tama, spv. a. most abounding in heroes, i. 1, 3.

vīrā-vant, a. possessed of heroes, iv. 50, 6.

vīrūdh, f. plant, ii. 35, 8 [vi aśunder + rudh grow].

vīr-yā, n. heroic deed, i. 154, 1. 2; heroism, iv. 50, 7 [vīrā hero].

1. vṛ cover, V. vṛṇōti, vṛṇute.

ā-, int. ipf. ā-varivar contain, x. 129, 1. vī- unclothe, rt. aq. avran, iv. 51, 2.

2. vṛ choose, IX. ā. vṛṇite, ii. 33, 18; v. 11, 4; x. 127, 8.

vṛk-a, m. wolf, x. 127, 6 [Gk. λύκο-s, Lat. lupus-s, Lith. vilka-s, Eng. wolf].

vṛk-f, f. she-wolf, x. 127, 6.

vṛktā-barhis, a. (Bv.) whose sacrificial grass is spread, iii. 59, 9 [vṛktā, pp. of vṛj + barhis, q. v.].

vṛk-gā, m. tree, v. 83, 2; x. 127, 4; 135, 1 [vṛk simpler form of vṛāco cut, fell].

vṛj twist, VII. vṛṇākti, vṛṇktē:

pāri- pass by, ii. 33, 14.

vṛj-āna, n. circle (= family, sons), vii. 61, 4 [enclosure = vṛj].

vṛṇānā, pr. pt. ā. choosing, v. 11, 4 [vṛ choose].

vṛt turn, I. ā. vārtate roll, x. 34, 9; cs. vartāya turn, i. 85, 9.

ā-, cs. vāhīri hither, vii. 71, 8.

mā-, cs. roll out, x. 135, 5.

prā-, cs. set rolling, x. 135, 4.

ānu prā- roll forth after, x. 135, 4.

sām- be evolved, x. 90, 14.

ādhi sām- come upon, x. 129, 4.

Vṛ-trā, m. name of a demon, i. 85, 9; n. foe (pl.), viii. 29, 4 [encompasser: vṛ cover].

vṛ-tvā, gd., having covered, x. 90, 1.

vṛdh grow, I. vārdha, i. 85, 7; ii. 35, 11; cause to prosper, iv. 50, 11; increase, pf. vāvrdhū, x. 14, 3; cs. vārdhāya strengthen, v. 11, 8. 5.

vṛdh-ē, dat. inf. to increase, i. 85, 1.

vṛṣ rain, I. vāṛṣa rain: iṣ aq. āvārṣa, v. 83, 10.

abhi- rain upon, aq. vii. 103, 8.

vṛṣan-vasu, a. (Bv.) of mighty wealth, iv. 50, 10 [vṛṣan bull].

vṛṣ-an, m. bull, i. 85, 7. 12; 154, 3. 6; ii. 33, 13; 35, 13; iv. 50, 6; v. 83, 6 (with āśva = stallion); vii. 61, 5; 71, 6; stallion, vii. 71, 8 [Av. aršan, Gk. ἑρσην].

vṛṣa-bhā, m. bull, i. 160, 3; ii. 12, 12; 33, 4. 6-8. 15; v. 83, 1; vii. 49, 1.

vṛṣa-lā, m. beggar, x. 34, 11 [little man].

vṛṣa-vṛāta, a. (Bv.) having mighty hosts, i. 85, 4 [vṛṣan bull, stallion].

vṛṣ-ti, f. rain, v. 83, 6 [vṛṣ rain].

vṛṣṇyā-vant, a. mighty, v. 83, 2 [vṛṣ-nya manly strength, from vṛṣan bull].



véd-ana, n. possession, x. 84, 4 [vid find, acquire].

vedh-ās, m. disposer, iii. 59, 4 [vidh worship, be gracious].

ven long, I. P. vṇatī.

ānu- seek the friendship of, x. 185, 1.

volhṇ, n. vehicle, vii. 71, 4 [vah draw + tr; Av. caštar 'draught animal' Lat. vector].

vai, pcl., ii. 33, 9. 10 [180].

Vairūpā, m. son of Vīrāpa, x. 14, 5.

Vaivasvatā, m. son of Vīrasvant, x. 14, 1.

viśīya, m. man of the third caste, x. 90, 12 [belonging to the settlement = viś].

vaiśvānarā, a. belonging to all men, epithet of Agni, vii. 49, 4 [viśvā-nara].

vy-ākta, pp. distinguished by (Inst.), x. 14, 9; palpable, x. 127, 7 [vi + añj adorn].

vyao extend, III. P. vivyakti.

sām- roll up, ipf. āvivyak, vii. 63, 1.

vyāth waver, I. vyātha, vi. 54, 3.

vyātha-māna, pr. pt. Ā. quaking, ii. 12, 2.

vyūṣṭi, f. daybreak, vii. 71, 3 [vi + vas shine].

vy-oman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1. 7 [vi + oman of doubtful etymology].

vra-j-ā, m. pen, fold, iv. 51, 2 [vrj enclose].

vra-tā, n. will, ordinance, iii. 59, 2. 3; v. 83, 5; viii. 48, 9; service, vi. 54, 9 [vr choose].

vraṇa-cārin, a. practising a vow, vii. 103, 1 [cār-in, from car go, practise].

vrāta, m. troop, host, x. 84, 8. 12.

śāms praise, I. śāmsa, vii. 61, 4 [Lat. censeo].

śāms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.

śatā, n. hundred, ii. 33, 2; vii. 103, 10 [Gk. ἑκατόν, Lat. centum, Go. hund].

śām-tama, spv. a. most beneficent, ii. 83, 2. 13; x. 15, 4 [śām, n. healing].

śaphā-vant, a. having hoofs, v. 83, 5.

śabāla, a. brindled, x. 14, 10.

śām, n. healing, ii. 33, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 8<sup>2</sup>.

śāmbara, m. name of a demon, ii. 12, 11.

śāy-āna, pr. pt. Ā. lying, ii. 12, 11; vii. 103, 2 [śī lie].

śarād, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.

śār-u, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-s].

śārdh-ant, pr. pt. arrogant, ii. 12, 10 [śrdh be defiant].

śār-man, n. shelter, i. 85, 12; v. 83, 5; x. 129, 1 [Lith. sātma-s 'helmet', OG. helm 'helmet'].

śāv-as, n. power, v. 11, 5 [śū swell].

śāśam-ānā, pf. pt. Ā. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śam toil].

śāśay-ānā, pf. pt. Ā. lying, vii. 103, 1 [śī lie].

śāś-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 35, 5 [for śā + śvant, orig. pt. of śū swell, Gk. ā-navr-].

śāktā, m. teacher, vii. 103, 5 [śāk be able].

śās order, II. śāsti, śāste.

śānu- instruct, vi. 54, 1.

abhi- guide to (acc.), vi. 54, 2.

śīk-van flame (?), ii. 35, 4.

śīks be helpful, pay obeisance, I. śīkṣa, iii. 59, 2 [ds. of śāk be able].

śīkṣa-māna (pr. pt. Ā.), m. learner, vii. 103, 5.

śīti-pād, a. (Bv.) white-footed, i. 35, 5.

śīthirā, a. loose; n. freedom, vii. 71, 5 [Gk. καθάρος 'free, pure'].

śivā, a. kind, x. 34, 2.

śīśu, m. child, ii. 33, 13 [śū suck, cp. Gk. νύω].

śīśriy-ānā, pf. pt. Ā. abiding, v. 11, 6 [śī resort].

śī-tā, a. cold, x. 34, 9 [old pp. of śyā coagulate].

śīrṣ-ān, n. head, x. 90, 14 [śīr(a)s head + an; cp. Gk. κόρυς 'head'].

śuk-rā, a. shining, i. 160, 3; bright, ii. 33, 9; iv. 51, 9; clear, ii. 35, 4 [śuc be bright, Av. sux-ra 'flaming'].

śuc-i, a. bright, i. 160, 1; bright, ii. 35, 8; iv. 51, 2. 9; v. 11, 1. 3; viii. 29, 5; clear, vii. 49, 2. 3; pure, ii. 33, 13; 85, 3<sup>2</sup> [śuc shine].

śūbh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.

śūbh-āya, Ā. adorn oneself, i. 85, 3.

śūbh-rā, a. bright, i. 35, 3; 85, 3; iv. 51, 6 [śūbh adorn].

śūmbh, adorn, I. Ā. śūmbhate.

prā- adorn oneself, i. 85, 1.



śūṣ-ka, a. dry, vii. 103, 2 [for *suṣ-ka*, Av. *huṣ-ka*].

śūṣ-ma, m. vehemence, ii. 12, 1. 13; impulse, iv. 50, 7; force, vii. 61, 4 [śvas blow, snort].

śū-ra, m. hero, i. 85, 8 [Av. *sūra* 'strong', Gk. *ἀ-κρῶς* 'in-valid'].

śūdrā, m. man of the servile caste, x. 90, 12.

śūṣuj-āna, pf. pt. A. trembling(?), x. 34, 6.

śūṣ-ā, n. inspiring, i. 154, 3 [śvas breathe].

śrṇv-ānt, pr. pt. hearing, vi. 54, 8 [śru hear].

śrḍh-yā, f. arrogance, ii. 12, 10 [śrḍh be arrogant].

śṛ crush, IX. śrṇāti.

sām- be crushed: ps. ao. śāri, vi. 54, 7.

śaut drip, I. śoōta, iv. 50, 3.

śyā-vā, a. dusky, i. 35, 5 [OSI. *st-vū* 'grey'].

śyenā, m. eagle, vii. 63, 5; m. hawk, x. 127, 5.

śrād heart only with dhā = put faith in, believe in (dat.), ii. 12, 5 [Lat. *cord*, Gk. *καρδ-ι* 'heart'].

śrāv-as, n. fame, i. 160, 5; iii. 59, 7 [śru hear; Gk. *κλέφος* 'fame', OSI. *slovo* 'word'].

śravas-yū, a. fame-seeking, i. 85, 8.

śrī-tā, pp. reaching to (lo.), v. 11, 3.

śrī, f. glory, i. 85, 2; iv. 33, 3; x. 127, 1.

śru, V. śrṇōti, hear, ii. 33, 4; x. 15, 5; pl. 3. śrṇvire = ps., x. 163, 4.

śru-tā, pp. heard; famous, ii. 33, 11 [śru hear, Gk. *κλυ-τός* 'famous', Lat. *in-clu-tus* 'famous'].

śrē-ṣṭha, spv. a. best, ii. 33, 3.

śrō-tra, n. ear, x. 90, 14 [śru hear].

śrāuṣ-ṭi, f. obedient mare, viii. 48, 2 [śruṣ hear, extension of śru].

śva-ghn-in, m. gambler, ii. 12, 4.

śvān, m. dog, x. 14, 10. 11 [Av. *span*, Gk. *κύων*].

śva-śrū, f. mother-in-law, x. 34, 3 [OSI. *svetry*, *svetrūte*].

śvity-āno, a. whitish, ii. 33, 8 [śviti (akin to *śvetā*, Gk. *λευκός*, Eng. *white*) + āno].

Śāg, nm. six, x. 14, 16 [Av. *xšvaš*, Gk. *ξ*, Lat. *sex*, OI. *sē*, Go. *saihs*, Eng. *six*].

Śā, dem. prn. N. s. m. that, he, i. 1, 2. 4. 9; 154, 5; 160, 3; ii. 12. 1-14; ii. 33,

13<sup>a</sup>; 35, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5<sup>a</sup>. 7. 8; 51, 4; v. 11, 2. 6; 83, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 34, 11; 90, 1. 5; 129, 7; as such = thus, ii. 12, 15; viii. 48, 9 [Av. *hā*, Gk. *ὅ*, Go. *sa*].

sam-yānt, pr. pt. going together, ii. 12, 8 [sām + i go].

sam-rarāṇā, pf. pt. A. sharing gifts, x. 15, 8 [sām + rā gire].

sam-vatsarā, m. year, vii. 103, 1. 7. 9.

sam-vid-ānā, pr. pt. A. uniting, with (inst.), viii. 48, 13; x. 14, 4 [vid find].

sam-vṛj, a. conquering, ii. 12, 3.

sakh-i, m. friend, ii. 35, 12; vii. 86, 4; viii. 48, 4<sup>a</sup>. 10; x. 34, 2. 5; 163, 3.

sakh-yā, n. friendship, viii. 48, 2.

sam-gāmana, m. assembler, x. 14, 1.

sac accompany, I. A. sācate, i. 1, 9; vii. 61, 5; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. *ἑνεραι*, Lat. *sequitur*, Lith. *sekti*].

sāc-ā, adv. prp. with (lo.), iv. 50, 11 [sac accompany].

sājan-ya, a. belonging to his own people, iv. 50, 9 [sa-jana, kinsman].

sa-jōsas, a. acting in harmony with (inst.), viii. 48, 15 [jōsas, n. pleasure].

sat, n. the existent, x. 129, 1 [pr. pt. of as be].

sāt-pati, m. true (?) lord, ii. 33, 12.

sat-yā, a. true, i. 1. 5. 6; ii. 12, 15; x. 15, 9. 10 [sat, n. truth + ya].

satyā-dharmān, a. (Bv.) whose ordinances are true, x. 34, 8.

satyānrtā, n. Dv. cd. truth and falsehood, vii. 49, 3 [satyā + ānrtā].

sad sit down, I. P. sīdati, i. 85, 7; sit down on (acc.). a ao. sadata, x. 15, 11 [Lat. *sīdo*].

ā- seat oneself on (acc.), i. 85, 6; occupy: pf. sasāda, viii. 29, 2.

nī- sit down, pf. (nī) sedur, iv. 50, 3; inj. sīdat, v. 11, 2; settle: pf. s. 2.

sasāṭha, viii. 48, 9.

sād-as, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. *ἔδος*].

sādas-sadas, acc. itv. cd. on each seat, x. 15, 11.

sā-dā, adv. always, vii. 61, 7; 63, 6; 71, 6; 86, 8.

sa-dfā, a., f. -i, unlike, iv. 51, 6 [having a similar appearance].

sa-dyās, adv. in one day, iv. 51, 5; at once, iv. 51, 7.



sadhā-māda, m. *joint feast*, x. 14, 10 [co-revelry; sadhā = sahā together].

sadhā-sṭha, n. *gathering place*, i. 154, 1. 8.

san gain, VIII. P. sanōti, vi. 54, 5.

sanāya, a. *old*, iv. 51, 4 [from sāna; Gk. *ēvo-s*, OI. *sen*, Lith. *sēnas* 'old'].

sānt, pr. pt. *being*, x. 34, 9 [as *be*; Lat. (*prae*)-*sent*].

sam-dfā, f. *sight*, ii. 33, 1.

saptā, nm. *seven*, i. 35, 8; ii. 12, 3. 12; x. 90, 15<sup>3</sup> [Gk. *ἑπτά*, Lat. *septem*, Eng. *seven*].

saptā-raśmi, a. (Bv.) *seven-rayed*, ii. 12, 12; *seven-rayed*, iv. 50, 4.

saptāśya, a. (Bv.) *seven-mouthed*, iv. 50, 4; 51, 4 [saptā + āśya, n. *mouth*].

sāp-ti, m. *racer*, i. 85, 1. 6.

sa-prāthas, a. (Bv.) *renowned*, iii. 59, 7 [accompanied by *prāthas*, n. *fame*].

sa-bādhā, a. *zealous*, vii. 61, 6 [bādhā, m. *stress*].

sabhā, f. *assembly hall*, x. 34, 6 [OG. *sippa* 'kinship', AS. *sib*].

samā, a. *level*, v. 33, 7 [Av. *hama* 'equal', Gk. *ὁμός*, Eng. *same*, cp. Lat. *sim-i-li-s*].

sam-ād, f. *battle*, ii. 12, 3.

sām-ana, n. *festival*, x. 168, 2 [coming together].

samāśā, adv. *in the same way*, iv. 51, 8<sup>2</sup> [inst., with shift of accent, from *sāmāna* *being together*].

samānā, a. f. i. *same*, ii. 12, 8; iv. 51, 9; vii. 86, 3; *uniform*, vii. 63, 2; *common*, ii. 35, 3; vii. 63, 3; 103, 6.

samānā-tas, adv. *from the same place*, iv. 51, 8.

sam-idh, f. *faggot*, x. 90, 15 [sām + idh *kindle*].

samudrā-jyēṣṭha, a. (Bv.) *having the ocean as their chief*, vii. 49, 1 [samudrā, m. *collection of waters* + jyēṣṭha, spv. *chief*].

samudrārtha, a. (Bv.) *having the ocean as their goal*, vii. 49, 2 [ārtha, m. *goal*].

sam-fdh, f. *unison*, vii. 103, 5 [sām + fdh *unite*].

sām-prkta, pp. *mixed with* (inst.), x. 34, 7 [pro mix].

sam-pfoas, ab. inf. *from mingling with*, ii. 35, 6 [pro mix].

sām-bhrta, pp. *collected*, x. 90, 8 [bhr̥ + car].

sām-rāj, m. *sovereign king*, viii. 29, 9.

sa-yūj, a. *united with* (inst.), x. 168, 2.

sa-rātham, adv. (cog. acc.) *on the same car, with* (inst.), v. 11, 2; x. 15, 10; 168, 2.

sār-as, n. *lake*, vii. 103, 7 [sṛ run].

saras-ī, f. *lake*, vii. 103, 2.

sārg-a, m. *herd*, iv. 51, 8 [sṛ let loose].

sārt-ave, dat. inf. *to flow*, ii. 12, 12 [sṛ flow].

sṛp creep, I. P. sārpti.

vi- *stink off*, x. 14, 9.

sarpīr-āsuti, a. (Bv.) *having melted butter as their draught*, viii. 29, 9 [sarpis (from sṛp run = melt) + ā-suti brew from su press].

sārva, n. *all*, vii. 103, 5; x. 14, 16; 90, 2; 129, 3 [Gk. *ὅλος* = ὅλ-*fo-s*, Lat. *salvu-s* 'whole'].

sārva-vira, a. *consisting entirely of sons*, iv. 50, 10; x. 15, 11.

sarva-hūt, a. (Tp.) *completely offering*, x. 90, 8, 9 [hu-t: hu sacrifice + determinative t].

sal-ilā, n. *water*, x. 129, 3; *sea*, vii. 49, 1 [sal = sṛ flow].

Sav-i-tī, m. a solar god, i. 35, 1-6. 8-10; vii. 63, 3; x. 34, 8. 13 [Stimulator from sū stimulate].

sas sleep, II. P. sāsti, iv. 51, 3.

sas-ānt, pr. pt. *sleeping*, iv. 51, 5.

sah overcome, I. sāha, x. 34, 9 [Gk. *ἐχαω*, ao. *ēσ(ε)χ-ov*].

sāh-as, n. *might*, iv. 50, 1; v. 11, 6<sup>2</sup> [sah overcome].

sa-hāsra, nm. a thousand, x. 15, 10 [Gk. *χίλιοι*, Lesbian *χέλλιοι* from *χέσλο*].

sahāsra-pād, a. (Bv.) *thousand-footed*, x. 90, 1 [pad foot].

sahāsra-bhr̥tī, a. (Bv.) *thousand-edged*, i. 85, 9 [bhr̥tī from bhr̥s = hr̥s stick up].

sahāsra-śirṣan, a. *thousand-headed*, x. 34, 14.

sahasra-sāvā, m. *thousandfold Soma-pressing*, vii. 103, 10 [sāvā, m. *pressing from su press*].

sahasrākṣā, a. (Bv.) *thousand-eyed*, x. 90, 1 [akṣā eye = ākṣi].

sā-hūti, f. *joint praise*, ii. 33, 4 [hūti invocation from hū call].

sā bind, VI. syāti.

vi- *discharge*, i. 85, 5.

sā, dem. prn. N. s. f. *that*, iv. 50, 11; vii. 86, 6; *as such* = so, x. 127, 4.

sād-ana, n. *seal*, x. 135, 7 [sād sit].



śādhāraṇa, a. *belonging jointly, common*, vii. 63, 1 [sa-śādhāraṇa *having the same support*].  
 sādha-ū, a. *good*, x. 14, 10.  
 sādhu-yā, adv. *straightway*, v. 11, 4.  
 Śādh-yā, m. pl. a group of divine beings, x. 90, 7, 16.  
 sān-as-i, a. *bringing gain*, iii. 59, 6 [san *gain*].  
 sān-u, n. m. *back*, ii. 35, 12.  
 sā-man, n. *chant*, viii. 29, 10; x. 90, 9; 135, 4.  
 sāya-ka, n. *arrow*, ii. 33, 10 [suitable for *hurting*: si *hurt*].  
 sārameyā, m. *son of Saramā*, x. 14, 10.  
 sāśanānaśanā, n. (Dv.) *eating and non-eating things*, x. 90, 4 [sa-aśana + anaśana].  
 simbhā, m. *lion*, v. 83, 3.  
 sio pour, VI. siñca, i. 85, 11 [OG. *sig-u* 'drip', Lettic *sik-u* 'fall' of water].  
 nī- pour down, v. 83, 8.  
 sidh repel, I. P. sēdhati.  
 āpa- chase away, i. 35, 10.  
 sindh-u, m. *river*, i. 35, 8; ii. 12, 3, 12; Indus, v. 11, 5 [Av. *hind-u-s*].  
 sīvid-ānā, pf. pt. *Ā. sweating*, vii. 103, 8 [svid *perspire*: Eng. *sweat*].  
 sim, enc. prn. pol. *him &c.*, i. 160, 2.  
 su press, V. sunōti, sunutē, V. 14, 13 [Av. *hu*].  
 sū, adv. *well*, ii. 35, 2; v. 83, 7; vii. 86, 8 [Av. *hu*, OI. *su*].  
 sū-kṛta, pp. *well-made*, i. 35, 11; 85, 9; *well prepared*, x. 15, 13; 34, 11.  
 su-kṛātu, a. (Bv.) *very wise*, v. 11, 2; vii. 61, 2 [krātu *wisdom*].  
 sukratū-yā, f. *insight*, i. 160, 4.  
 su-kṣatṛā, a. (Bv.) *wielding fair sway*, iii. 59, 4.  
 su-kṣiti, f. *safe dwelling*, ii. 35, 15.  
 su-gā, a. *easy to traverse*, i. 35, 11; vii. 63, 6.  
 su-jānman, a. (Bv.) *producing fair creations*, i. 160, 1.  
 su-tā, pp. *pressed*, viii. 48, 7; x. 15, 3.  
 sū-taṣṭa, pp. *well-fashioned*, ii. 35, 2 [taṣṭa *fashion*].  
 sutā-soma, (Bv.) m. *Soma-presser*, ii. 12, 6.  
 su-tāra, a. *easy to pass*, x. 127, 6.  
 su-dāmpas, a. (Bv.) *wondrous*, i. 85, 1 [dāmpas *wonder*].  
 su-dākṣa, a. (Bv.) *most skillful*, v. 11, 1.

su-dānu, a. *bountiful*, i. 85, 10; vii. 61, 8.  
 su-dūgha, a. (Bv.) *yielding good milk*, ii. 35, 7 [dūgha *milking*: dugh = duh].  
 sū-dhita, pp. *well-established*, iv. 50, 8 [dhita, pp. of dhā *put*].  
 su-dhṛṣṭa, spv. a. *very proud*, i. 160, 2.  
 su-nithā, a. (Bv.) *giving good guidance*, i. 85, 7, 10.  
 sunv-ant, pr. pt. *pressing Soma*, ii. 12, 14, 15; vi. 54, 6 [su *press*].  
 su-pātha, n. *fair path*, vii. 63, 6.  
 su-parṇā, a. (Bv.) *having beautiful wings*; m. *bird*, i. 85, 7.  
 su-palāśā, a. *fair-leaved*, x. 135, 1.  
 su-pēśas, a. (Bv.) *well-adorned*, ii. 35, 1 [pēśas, n. *ornament*].  
 su-praketā, a. *conspicuous*, iv. 50, 2 [praketā, m. *token*].  
 su-prajā, a. (Bv.) *having good offspring*, iv. 50, 6 [prajā].  
 su-prātika, a. (Bv.) *lovely*, vii. 61, 1 [having a fair countenance: prātika, n.].  
 su-prānti, a. (Bv.) *giving good guidance*, x. 15, 11.  
 su-prapānā, a. (Bv.) *giving good drink*; n. *good drinking place*, v. 83, 8.  
 su-bhāga, a. *having a good share*, opulent; genial, vii. 63, 1.  
 su-bhū, a. *excellent*, ii. 35, 7 [sū *well* + bhu *being*].  
 sū-bhrta, pp. *well cherished*, iv. 50, 7.  
 sū-makha, m. *great warrior*, i. 85, 4.  
 su-matī, f. *good-will*, iii. 59, 3, 4; iv. 50, 11; viii. 48, 12; x. 14, 6.  
 su-mānas, a. (Bv.) *cheerful*, vii. 86, 2 [Av. *hu-manah* 'well-disposed'; cp. second part of *eu-menis*].  
 av-mṛṇikā, a. (Bv.) *very gracious*, i. 35, 10 [mṛṇikā, n. *mercy*].  
 su-medhās, a. (Bv.) *having a good understanding, wise*, viii. 48, 1.  
 su-mnā, n. *good-will*, ii. 33, 1, 6.  
 sumnā-yū, a. *kindly*, vii. 71, 8.  
 su-rabhi, a. *fragrant*, x. 15, 12.  
 sūrā, f. *liquor*, vii. 86, 6 [Av. *hura*].  
 su-rētas, a. (Bv.) *abounding in seed*, 160, 8.  
 su-vārcas, a. (Bv.) *full of vigour*, x. 14, 8.  
 su-vāc, a. (Bv.) *eloquent*, vii. 103, 5.  
 suv-itā, n. *welfare*, v. 11, 1 [su *well* + itā, pp. of i *go*: opposite of dur-itā].



su-vidātra, a. bountiful, x. 14, 10; 15, 3, 9.  
 su-vīra, a. (Bv.) having good champions = strong sons, i. 85, 12; ii. 12, 15; 83, 15; 85, 15; viii. 48, 14.  
 su-vīrya, n. host of good champions, iv. 51, 10.  
 su-vṛktī, f. song of praise, ii. 85, 15; vii. 71, 6 [sū + ṛk-ti from are praise, ep. re].  
 su-vrjāna, a. (Bv.) having fair abodes, x. 15, 2.  
 su-śīpra, a. (Bv.) fair-lipped, ii. 12, 6; 83, 5.  
 su-sēva, a. most propitious, iii. 59, 4, 5; viii. 48, 4.  
 su-sakhī, m. good friend, viii. 48, 9 [sākhi friend].  
 su-ṣṭuti, f. eulogy, ii. 83, 8 [ṣṭuti praise].  
 su-ṣṭūbh, a. well-praising, iv. 50, 5 [ṣṭūbh praise].  
 su-hāva, a. (Bv.) easy to invoke, ii. 83, 5 [hāva invocation].  
 sū, adv. well, v. 83, 10 [= sū well].  
 sū-nāra, a. bountiful, viii. 29, 1 [Av. hunara].  
 sū-nū, m. son, i. 1, 9; 85, 1; viii. 48, 4 [Av. hunu, OG. sunu, Lith. sūnū, Eng. son].  
 sūpāyana, a. (Bv.) giving easy access, easily accessible, i. 1, 9 [sū + upāyana].  
 sūr-a, m. sun, vii. 63, 5 [svār light].  
 sūrī, m. patron, ii. 85, 6.  
 sūr-ya, m. sun, i. 85, 7, 9; 160, 1; ii. 12, 7; 83, 1; vii. 61, 1; 63, 1, 2, 4; viii. 29, 10; x. 14, 12; 90, 18 [svār light].  
 sr flow. III. āsarti.  
 ūpa-prā- stretch forth to, int. 8. s. sarsr-o, ii. 35, 5.  
 srj emit, VI. srjāti [Av. her-zaiti].  
 āva- discharge downward, ii. 12, 12; cast off, vii. 86, 5.  
 ūpa- send forth to (acc.), ii. 35, 1.  
 srp-rā, a. extensive, iv. 50, 2 [srp creep].  
 sē-nā, f. missile, ii. 83, 11 [si discharge].  
 senā-nī, m. leader of an army, general, x. 34, 12.  
 śo-ma, m. juice of the Soma plant, i. 85, 10; ii. 12, 14; iv. 50, 10; vii. 49, 4; viii. 48, 3, 4, 7-15; x. 14, 18; 84, 1; Soma sacrifice, vii. 103, 7 [su press: Av. haoma].  
 soma-pā, m. Soma drinker, ii. 12, 13.

soma-pīthā, m. Soma draught, x. 15, 8 [pīthā from pā drink].  
 som-in, a. soma-pressing, vii. 103, 8.  
 som-yā, a. Soma-loving, x. 14, 6; 15, 1, 5, 8.  
 saumanas-ā, n. good graces, iii. 59, 4; x. 14, 6 [saumanas].  
 skand leap, I. P. skādati, int. inj. kāniskan, vii. 103, 4.  
 skabhāya, den. prop. establish, i. 154, 1 [from skabh, IX. skabhnāti].  
 skāmbh-ana, n. prop. support, i. 160, 4.  
 stan thunder, II. P.; cs. stanāyati, id., v. 83, 7, 8 [Gk. στέρω 'lament'].  
 stan-ātha, m. thunder, v. 83, 3.  
 stanāyant, pr. pt. thundering, v. 83, 2; x. 168, 1.  
 stanayi-tū, m. thunder, v. 83, 6.  
 stabh or stambh prop. support, IX. stabhāti, ii. 12, 2.  
 vi- prop asunder, pf. tastambha, iv. 50, 1; vii. 86, 1.  
 stāv-āna, pr. pt. ā. = ps. being praised, ii. 83, 11 [stu praise].  
 sthī-rā, a. firm, ii. 33, 9, 14 [sthā stand].  
 stu praise, II. stāuti, ii. 33, 11; v. 83, 1.  
 prā- praise aloud, i. 154, 2.  
 stu-tā, pp. praised, ii. 33, 12.  
 stuv-ānt, pr. pt. praising, iv. 51, 7; vi. 54, 6.  
 ste-nā, m. thief, x. 127, 6 [stā be stealthy].  
 sto-tf, m. praiser, vi. 54, 9; vii. 86, 4 [stu praise].  
 stō-ma, m. song of praise, ii. 33, 5; vii. 86, 8; x. 127, 8 [stu praise].  
 stōma-taṣṭa, a. (Tp.) fashioned into (= being the subject of) praise, x. 15, 9.  
 strī, f. woman, x. 34, 11 [Av. strī].  
 sthā stand, I. tiṣṭha; pf. tasthur, i. 35, 5; rt. ao. s. 3. āsthāt, i. 35, 10; iv. 51, 1; pl. 3. āsthur, iv. 51, 2 [Av. hīstaiti, Gk. ἵστημι, Lat. sisto].  
 āti- extend beyond, x. 90, 1.  
 ādhi- ascend, x. 135, 3; stand upon, i. 35, 6.  
 āpa- start off, viii. 48, 11.  
 abhi- overcome, iv. 50, 7.  
 ā- mount, i. 35, 4; mount to (acc.), i. 85, 7; occupy, ii. 35, 9.  
 ād- arise, v. 11, 3.  
 ūpa- approach, rt. ao. asthita, x. 127, 7.  
 pāri- surround, pf. tasthur, ii. 35, 3.



prá- *step forth*, x. 14, 14.  
 spás, m. *spy*, vii. 61, 3 [Av. *spas*; cp. Lat. *au-spicz*, Gk. *ouwsp* 'owl'].  
 spr *win*, V. sprnóti.  
 nis- *rescue*, rt. ao. 2. du. *spartam*, vii. 71, 5.  
 sprh, cs. *sprháya long for*, x. 135, 2 [Av. *sper<sup>h</sup>zaitē*].  
 sphur *spurn*, VI. *sphurá*, ii. 12, 12; *spring*, x. 34, 9 [Av. *sparaiti*, Gk. *σπαίω* 'quiver', Lat. *sperno*, Lith. *spirū* 'kick', OG. *spurnu* 'kick'].  
 sma, enc. *pol. just, indeed*, ii. 12, 5 [180].  
 syá, dem. *prn. that*, ii. 33, 7 [OP. *hya*, f. *hyā*; OG. f. *sia*].  
 syand *flow*, I. A. *syādate*, v. 83, 8.  
 syūma-gabhastī, a. (Bv.) *drawn with thongs*, vii. 71, 3 [syū-man *band*; Gk. *ύ-μν* 'sinew'].  
 syoná, n. *soft couch*, iv. 51, 10.  
 srāma, m. *disease*, viii. 48, 5.  
 sru *flow*, I. *srāva*, vii. 41, 1 [Gk. *ρέει* 'flows'].  
 svá, poss. *prn. own*, i. 1, 8; ii. 35, 7; iv. 50, 8; vii. 86, 2, 6; x. 14, 2 [Av. *hva*, Gk. *σός*, *ός*, Lat. *sui*-s].  
 svá-tavas, a. (Bv.) *self-strong*, i. 85, 7.  
 1. *svadhā*, f. *funeral offering*, x. 14, 3, 7; 15, 3, 12-14.  
 2. *sva-dhā*, f. *own power*, x. 129, 2; *energy*, x. 129, 5; *vital force*, ii. 35, 7; *bliss*, i. 154, 4 [svá *own* and dhā *put*; cp. Gk. *έθός* 'custom'].  
 svadhā-vant, a. *self-dependent*, vii. 86, 4, 8.  
 sv-ápas, a. (Bv.) *skilful*, i. 85, 9 [sú + ápas 'doing good work'].  
 sváp-na, m. *sleep*, vii. 86, 6 [Gk. *ύπνο-s*, Lat. *sonnu-s*, Lith. *sąpna-s*].  
 svayam-já, a. *rising spontaneously*, vii. 49, 2.  
 sva-y-ám, ref. *prn. self*, ii. 35, 14; *of their own accord*, iv. 50, 8 [115a].  
 svár, n. *light*; *heaven*, ii. 35, 6; v. 83, 4.  
 sva-rāj, m. *sovereign ruler*, x. 15, 14.  
 sváru, m. *sacrificial post*, iv. 51, 2.  
 svar-vid, m. *finder of light*, viii. 48, 15.  
 svá-vant, a. *bountiful*, i. 85, 10 [possessing property: svá, n.].  
 svásr, f. *sister*, vii. 71, 1; x. 127, 3 [Lat. *soror*, OSI. *sestra*, Go. *swistar*, Eng. *sister*].  
 sv-astí, f. n. *well-being*, i. 1, 9; 35, 1; ii. 33, 8; vii. 71, 6; 86, 8; x. 14, 11; *inst. a. svastí for welfare*, viii. 48, 8;

pl. *blessings*, vii. 61, 7; 63, 6 [sú *well* + asti *being*].  
 svād-ā, a. *sweet*, viii. 48, 1 [Gk. *ήδύ-s*, Lat. *suāti-s*, Eng. *sweet*].  
 sv-ādhī, a. (Bv.) *stirring good thoughts*, viii. 48, 1.  
 sv-ābhū, a. *incorporating*, iv. 50, 10.  
 svāhā, ij. *hail*, asa *sacrificial call*, x. 14, 3.  
 svid, enc. *emph. pol.*, iv. 51, 6; x. 34, 10; 129, 5<sup>1</sup>; 135, 5; 163, 3.  
 Ha, enc. *emph. pcl.*, i. 85, 7; vii. 86, 3; x. 14, 13; 90, 10, 16; 129, 2 [later form of gha].  
 ha-tvā, gd. *having slain*, ii. 12, 3 [han *strike*].  
 han *slay*, II. *hānti*, i. 85, 9; ii. 33, 15; *smile*, v. 83, 2<sup>1</sup>, 9; I. *jighna* *slay*, viii. 29, 4; pf. *jaghāna*, ii. 12, 10, 11; ps. *hanyāte*, iii. 59, 2; ds. *jighāmsa*, vii. 86, 4.  
 han-tī, m. *slayer*, ii. 12, 10.  
 hār-na, n. *wrath*, viii. 48, 2 [heat; from hr *be hot*: Gk. *θερός* 'summer'].  
 hār-i, m. *bay steed*, i. 35, 8 [Av. *zairi* 'yellowish'; Lat. *helu-s*, Lith. *zelū*, OG. *gēlo*].  
 hār-ita, a. *yellow*, vii. 103, 4, 6, 10 [Av. *zairita* 'yellowish'].  
 hāry-asva, a. (Bv.) *drawn by bay steeds*, viii. 48, 10.  
 hāv-a, m. *invocation*, x. 15, 1 [hū *call*].  
 hayauna-śrūt, a. (Tp.) *listening to invocations*, ii. 33, 15 [hāvana (from hū *call*) + śrūt *hearing* from sru *hear* with determinative t].  
 havir-ād, a. (Tp.) *eating the oblation*, x. 15, 10 [havis + ad].  
 havis-pā, a. *drinking the oblation*, x. 15, 10 [havis + pā].  
 hav-is, n. *oblation*, ii. 33, 5; 35, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii. 48, 12, 13; x. 14, 1, 4, 13, 14; 15, 8, 11, 12; 90, 6<sup>2</sup>; 163, 4 [hu *sacrifice*].  
 hāv-i-man, n. *invocation*, ii. 33, 5 [hū *call*].  
 hav-yā, (gdv.) n. *what is to be offered, oblation*, iii. 59, 1; vii. 63, 5; 86, 2; x. 14, 15; 15, 4 [hu *sacrifice*].  
 havya-vāhana, m. *carrier of oblations*, v. 11, 4 [vāhana from vah *carry*].  
 havya-sūd, a. (Tp.) *sweetening the oblation*, iv. 50, 5 [sūd = svād *sweeten*].  
 hāsta, m. *hand*, ii. 33, 7; vi. 54, 10; viii. 29, 3-5.



hāsta-vant, a. *having hands*, x. 34, 9.

1. hā *leave*, III. P. jābāti.

āva-, ps. *hīyate*, *be left behind*, x. 34, 5.

2. hā *go away*, III. A. jīhīte.

āpa- *depart*, vii. 71, 1 : 3. s. sb. a. no.

hāsate, x. 127, 3.

ūd- *spring up*, v. 83, 4.

hi. cj. *for*, i. 85, 1 ; 154, 5 ; 160, 1 ; ii.

35, 1. 5. 9 ; iv. 51, 5 ; viii. 48, 6 ;

*since*, viii. 48, 9 ; x. 34, 11 ; *pray*, x.

14, 4.

hims, *injure*, VII. hināsti *injure* ; is ao.

inj., x. 15, 6 [probably a ds. of han

strike].

hi-tā, pp. *placed*, v. 11, 6 [later form of

dhita from dhā *put* ; Gk. *θετό-ς* set].

hi-tvāya, gd. *leaving behind*, x. 14, 8

[i. hā *leave*].

himā, m. *winter*, ii. 33, 2 [Av. *zima*,

OSI. *zima* 'winter' ; Gk. *εὖς-χίμος*

'subject to bad storms', 'horrid'].

hiraṇ-ya, n. *gold ornament*, ii. 33, 9.

hiraṇya-dā, a. (Tp.) *giver of gold*, ii.

35, 10.

hiraṇya-pāṇi, a. (Bv.) *golden-handed*, i.

35, 9.

hiraṇya-praṇḡa, a. (Bv.) *having a golden*

*pole*, i. 35, 5.

hiraṇyā-ya, a. *golden*, i. 35, 2 ; 35, 9 ;

ii. 35, 10 ; viii. 29, 1.

hiraṇya-rūpa, a. (Bv.) *having a golden*

*form*, ii. 35, 10.

hiraṇya-varṇa, a. (Bv.) *golden-coloured*,

ii. 35, 9-11.

hiraṇya-śamī, a. (Bv.) *having golden pins*,  
i. 35, 4.

hiraṇya-saṃdrś, a. (Bv.) *having a golden*  
*aspect*, ii. 35, 10.

hiraṇya-hasta, a. (Bv.) *golden-handed*, i.  
35, 10.

hiraṇyākṣā, n. (Bv.) *golden-eyed*, i. 35, 8  
[akṣā = akṣi *eye*].

hīd *be angry*, I. hēda : pf. jīhīḥ, x.  
34, 2.

hī-nā, pp. *forsaken*, x. 34, 10 [hā *leave*].

hu *sacrifice, offer*, III. juhōti, iii. 59, 1 ;

x. 14, 13-15.

ā- *offer*, iii. 59, 5.

hū *call*, I. Ā. hāvate, ii. 12, 8. 9 ; 33, 5 ;

VI. Ā. huvé, vii. 61, 6 ; 71, 1 ; x.

14, 5.

hr̥ *be angry*, IX. Ā. hr̥nīte, ii. 33, 15 ;

*with* (dat.), vii. 86, 3.

hīd, n. *heart*, ii. 35, 2 ; v. 11, 5 ; vii.

86, 8 ; viii. 48, 4. 12 ; x. 129, 4 [Av.

*zard*].

hīd-aya, n. *heart*, x. 34, 9.

he-ti, f. *dart*, ii. 33, 14 [hi *impel*].

he-tū, m. *cause* : ab. hetós *for the sake*

*of*, x. 34, 2 [impulse : hi *impel*].

hō-ti, m. *invoker*, i. 1, 1. 5 ; v. 11, 2

[hū *call*].

hotrā-vid, a. (Tp.) *knowing oblations*, x.

15, 9 [hō-trā, Av. *zao-thra* ; op. Gk.

*χο-τῆ* 'pot'].

hvā *call*, IV. hvāya, i. 35, 14.

vī- *call divergently*, ii. 12, 3.



## GENERAL INDEX

The letters a, b, c, d following the references to hymns indicate the first, second, third, and fourth Pāda respectively of the stanza.

Accent, in Sandhi: *kóśó 'va*, vi. 54, 3; *sūnávé 'gne*, i. 1, 9; *brāhmaṇó 'sya*, x. 90, 12 a; Svarita followed by Udātta: *nv antār*, vii. 86, 2; *kvē-dānim*, i. 35, 7 c; *tanvā súśujānaḥ*, x. 34, 6 b; *vapusyē ná*, i. 160, 2 c; Udātta changed to Svarita: *tē 'var-dhanta*, i. 85, 7 a; in compounds: *Dvandvas*, *dyāvā-prthivī*, i. 35, 9 b; 160, 2; *Karmadhārayas*, *su-āvān*, i. 85, 10 b; *āśāscant*, i. 160, 2; *sū-makhāsas*, i. 85, 4 a; *ś-kāiyamānā*, i. 154, 4 b; *sūtaṣṭam*, ii. 35, 2 a; *ś-hitam*, viii. 29, 4; *Tatpuruṣas*, *Par-jānya-jinvitām*, vii. 103, 1 c; *devā-hitam*, vii. 103, 9 a; *kavi-śastās*, x. 14, 4 c; *Agni-śvātās*, x. 15, 11 a; *ekaparāśya*, x. 84, 2 c; *Bahuvrīhis*, *su-parṇās*, *su-nīthās*, i. 35, 7 a b; *a-reṇāvas*, i. 35, 11 b; *su-dāmsasas*, i. 85, 1 b; *hiranyākās*, i. 35, 8 c; *uru-vyācasā*, i. 160, 2 a; *āśu-hēmā*, *su-pēśasas*, ii. 35, 1 c d; *ān-āgās*, v. 83, 2 c; *viśvā-cakṣās*, *uru-cakṣās*, vii. 63, 1; *tri-vandhuṣas*, vii. 71, 4 b; *su-śakṣā*, vii. 48, 9 d; governing compounds, *yāvayāj-janas*, iii. 59, 5 b; in declension, *nadyās*, ii. 35, 3 b; *dādhat*, i. 35, 8 d; *grnaté*, iii. 59, 5 b; *nidhinām*, viii. 29, 6; *bahūnām*, ii. 35, 12; *prthivyaś*, i. 85, 8 a; 160, 1 a; in syntax: at beginning of sentence, ii. 35, 12 c; iv. 50, 2 d. 11 c; v. 83, 4 a b. 7 a; vii. 63, 4 d; 71, 2 d (irr.); 86, 1 d; viii. 48, 6 b. 8 a; x. 15, 4 b; 34, 4 d. 14 a; with *kuvī*, ii. 35, 1 c. 2 b; iv. 51, 4 a; of *ed. verb*, i. 35, 9 c; v. 83, 4 a b; shift of, *jūstam*, iii. 59, 5 c; *di-dkṣu*, vii. 86, 3 a; *viśvā-*, i. 160, 1 a. 5 c; *cātur-*, iv. 51, 5 d; *amuyā*, x. 135, 2 b.

Accusative, double, ii. 33, 4; 35, 1; iv. 51, 11 b; of goal, x. 14, 13 c; of time, vii. 103, 1 a; x. 168, 3 b.  
Agni, description of, pp. 1-3; viii. 29, 2.  
Ahura = Asura, meaning of, i. 35, 7; in Avesta, pp. 119, 124.  
Alliteration, x. 14, 7 a b. 9.  
Ambiguity, intentional, vii. 103, 8 c. 9 d.  
Ambiguous form: *śāmsā*, 2. s. ipv. or 1. s. ab.; vii. 61, 4 a.  
Amreḍita compounds: *divé-dive*, i. 1, 8. 7; *grhé-grhe*, v. 11, 4 b; *vāne-vane*, v. 11, 6 b; *gātre-gātre*, viii. 48, 9 b; *piba-piba*, see note on x. 14, 7.  
Anaphoric repetition: *Agn's*, v. 11, 4; *ārhan*, ii. 33, 10; *ayāmsam*, ii. 35, 15 a b; *iyām*, vii. 71, 6; *āva*, vii. 86, 5; u, x. 127, 3; *kās*, x. 135, 5; *tū-bhyam*, v. 11, 5; *tvām*, viii. 48, 15; *té*, x. 15, 5; *nī*, x. 127, 5; *Pūšā*, vi. 54, 5; *Mitrās*, iii. 59, 1; *mā*, ii. 33, 4; x. 135, 2. 3 (*yām kumāra*); *yās*, ii. 12, 1-4 &c.; *yāśya vrāté*, v. 83, 5; *yāsu*, vii. 49, 4; *yé*, x. 15, 2; *vī*, ii. 83, 2; *sām*, x. 14, 8; *hvāyāmi*, i. 35, 1; use of *sā*, i. 1, 9; v. 11, 6; of *té*, x. 15, 7 d.  
Angirases, description of, viii. 29, 10.  
Antithesis: *pracyāvāyānto acyutā*, i. 85, 4 b; *eko tribhīs*, i. 154, 8 d; *eko viśvā*, i. 154, 4 d; *pāre āvare*, ii. 12, 8 b; *saṁānām nānā*, ii. 12, 8 c d; *sām ūpa*, ii. 35, 3 a; *jihmānām ūrdhvāḥ*, ii. 35, 9 b; *jigrtām jajastām*, iv. 50, 11; *āsammrṣṭaḥ śūciḥ*, v. 11, 3 a; *ānāgās duṣkṛtaḥ*, v. 83, 2 c d; *āyējvanām yajñāmanmā*, vii. 61, 4 c d; *kṛmīr aruṣāya*, vii. 71, 1 b; *ācetayad acītaḥ*, vii. 86, 7 c; *saṁānām vīrūpāḥ*, vii. 103, 6 a;



**śmartyo mārtyān**, viii. 48, 12 b; **śāt** **ēkam**, x. 14, 16 b; **nicā upāri**, a-  
**hastāśo hāsta-vantam**, śītāh nir dah-  
**anti**, x. 34, 9 d; **ēka viśvātaḥ**, x.  
185, 3 c.

**Antithetical accent**, i. 35, 9 c; 85, 7 b;  
ii. 35, 3 a; iv. 51, 11 d (ca-ca); v. 88,  
4 a b; x. 129, 5 b.

**Anudāttas** following a Svarita, un-  
marked, vii. 61, 2.

**Aorist**, characteristic use of, viii. 29, 3.  
**Āpas Waters**, description of, pp. 115-16.

**Apām nāpāt**, description of, pp. 67-8.

**Apposition**, adjective in, i. 85, 12 b;  
substantive in, x. 90, 15 d.

**Aśvins**, description of, pp. 128-30; viii.  
29, 8.

**Aspiration**, initial, ii. 12, 10 b (ś);  
v. 11, 4 c (h); vi. 54, 10 b (h); vii.  
103, 10 b (h); viii. 48, 10 b (h); x.  
14, 14 a (h); 15, 12 b (h); 90, 6 d (h);  
129, 2 d (h); loss of, i. 160, 8 d  
(duksata).

**Asyndeton**, i. 1, 3 a; 35, 10 c; 85, 9 d;  
160, 5 b; iii. 59, 9 a; iv. 50, 11 d; vii.  
61, 4 a; 63, 1 c. 4 d. 6 b; 71, 1 d; x.  
15, 4 d; 127, 6 a; &c. &c.

**Atris**, p. 152.

**Attraction**, of antecedent, v. 50, 8; x.  
15, 6; 127, 4 b; of case, viii. 48, 5 c;  
x. 14, 2 c; of gender, i. 35, 6 a; 154,  
5 c; x. 129, 4 b; of number, x. 90,  
12 b; of number and gender, x. 90,  
8 c.

**Autumns** = years of life, vii. 61, 2.

**Avesta**, pp. 44, 67, 79, 116, 119, 124,  
185, 154, 171, 212.

**Bird**, said of Savitr, i. 35, 7 a.

**Bṛhaspati**, description of, pp. 83-4.

**Brāhmaṇas**, ritual of, vii. 108, 8.

**Cadence**, trochaic (of Gāyatrī), viii.  
29, 7.

**Caesura**, irregular long syllable after,  
i. 35, 8 b d; v. 11, 3 c; after third  
syllable, vii. 61, 1 d; hiatus after, vii.  
71, 6 a; a preceding o not shortened  
before a, i. 35, 11 c.

**Case-form** retained in compound, ii.  
33, 2 a (tvā-).

**Castes** in RV., only mention of, p. 195.

**Cerebralization**, of n in external  
Sandhi, ii. 33, 3 c (naṣ); viii. 48, 4 d  
(nas). 7 c (nas); in internal Sandhi.

v. 83, 8 d (suprapāṇām); x. 15, 11 b  
(su-praṇitayas); of s: i. 85, 5 c (vi  
syanti); 6 a (raghu-syādas); 154,  
2 b (giri-śthās); ii. 33, 4 b (dū-  
stuti); iv. 50, 3 b (ni śedur); vii.  
103, 7 c (pāri śtha); 8 c (siśvidānās);  
viii. 48, 9 b (ni-śasāttha); 9 d (su-  
śakhā); in all the above cases the  
Sandhi is annulled in the Pada text.

**Change** from sing. to pl., syntactical,  
iv. 51, 11; from 2. to 3. prs., i. 85, 5;  
ii. 33, 1; from 3. to 2. prs., i. 85, 4;  
ii. 12, 15; 35, 6 a b; vii. 103, 5 d.

**Cognate acc.**, i. 154, 2 a; iv. 51, 6 c; v.  
11, 6 c; vii. 49, 4 b; viii. 29, 1 b. 7 a;  
x. 14, 10 d; 15, 10 b; 34, 13 a; 135,  
2 c.

**Collective use** of singular, ii. 33, 1 c  
(ārvat). 3 a (jātā); vii. 103, 2 a  
(enam). 4 c (maṇḍūkās). 1 c. 6 d. 8 a  
(vāo).

**Comparative pcl.** to be supplied, vii.  
103, 1 b. 7 a.

**Compound**: first member in Pada text,  
unchanged, iv. 50, 10 b (vrsan-vasū);  
interpreted in the RV. itself, x. 15,  
12 a (jātāvodas).

**Concord**, of śatām, ii. 33, 2; of sahas-  
ram, x. 15, 10 c; irr., viii. 48, 1 c  
(yām for yād); iv. 51, 9 c (m. adj.  
with f. noun).

**Contraction**, irr. secondary, vii. 86, 4 d  
(turēyām).

**Creation**, hymn of, pp. 207-11

**Dative**, of advantage, ii. 35, 7 d;  
11, 1 d; x. 34, 6 d; final, i. 85, 9 c  
ii. 12, 9; 33, 3; v. 11, 1 b. 2 d; vii.  
86, 7 d; viii. 48, 10 d.

**Dice** hymn, x. 34, pp. 186-95.

**Dissyllabic pronunciation** of long  
vowels, i. 35, 8 b (trī); 154, 1 d  
(trēdhā). 3 a (śūśām); vi. 54, 10 a  
(parāstād); vii. 63, 6 a (nū); 86, 4 a  
(jyēsthām); viii. 29, 6 (nidhinām).

**Doubtful interpretation**, i. 85, 11 a  
(diśā); 154, 6 b (ayāsas); 85, 4  
(makhā); 160, 1 c (dhiśāne); ii. 12  
1 b (paryābhūsat). 3 b (apadhā);  
33, 2 a b. 35, 4 a (āsmērās). c (śik-  
vabhīs). 7 c (kṛtās). 6 a-d. 9 d (yah-  
vīs). 14 d (kals); iv. 50, 2 (a-d);  
51, 1 b (vayūna). 4 d (saptāsyē); vii.  
61, 2 d. 5; 71, 4 d (viśvāpsnyas);  
86, 3 a (dīdksu); 6 a (dhrūtis);



6 c (upārj); 6 d (prayotā); 103, 5 c (samfādhā); viii. 48, 2 d (śraustī); x. 14, 2 d (enā, jajñānās). 12 a (udumbalāu). 16 a b; 15, 3 b (nā-pātam). 8 b (anūhiré); 34, 6 b (śū-sūjānas); 90, 2 d (atirōhati); 129, 5 a (raśmīs); 135, 5 d (anudēyi). 6 a-ū; 168, 2 a (viṣṭhās).

Dual, compounds, ii. 12, 13 (members separated); ending au, when used, vii. 61, 7 b, irregularly used for ā, x. 14, 10 a b. 11. 12.

Durga, ii. 12, 3; 35, 10.

Dvandva compounds, not analysed in the Pada text, vii. 49, 3 b; latest form of, x. 90, 4 d (śāsanānaśanā). Dyāvā-Pṛthivī, description of, pp. 36-7.

Elliptical vocative, vii. 61, 1 a (Varu-ṇa).

Emendation of the text, i. 85, 9 c (nār-yāpāpsi).

Etymology, of Agni, p. 3; of Indra, p. 44; of Pūṣan, p. 111; of Marūt, p. 22; of Rudrā, p. 57; of Uśās, p. 93; of Sūrya, p. 124; of Vāruṇa, p. 135; of Vāta, p. 216; of vidātha, i. 85, 1 d; of Viṣṇu, p. 31.

Eyes of night = stars, x. 127, 1 b.

Fathers, see Pitaras.

Frogs, rain-producing hymn addressed to, pp. 141-7; compared with Brahmins, vii. 103, 8 a.

Funeral hymn, pp. 164-75.

Geldner, Prof., ii. 85, 9; x. 15, 3.

Gerund, agreeing with acc., x. 14, 5 d; 34, 1 a.

Governing compound, i. 160, 1 b (dhāra-yāt-kavi); iii. 59, 5 b (yātayājñanas).

Haoma = Soma, pp. 154, 155.

Hiatus in Samhitā text, irr., v. 11, 5 b (manīṣā iyām); vii. 71, 6 a (manīṣā iyām); x. 129, 5 d (avadhā avāstāt).

Identical Pādas, viii. 48, 11 d (= i. 113, 16 d); viii. 48, 13 d (= iv. 50, 6 d).

Imperfect, irr. use of (= aorist), viii. 43, 11 b.

Impersonal use of verb, x. 34, 11 a (tatāpa).

Incidental deities, i. 85, 7 c (Viṣṇu); 154, 6 a (Indra); ii. 33, 13 a (Maruts);

v. 83, 6 a (Maruts); viii. 48, 10 b d (Indra). 12 a (Pitaras); x. 127, 7 c (Uśas).

Indefinite pronoun, v. 83, 9 d (yāt kīm ca).

Indicative = imperative, ii. 33, 3 (parāi).

Indo-European period, pp. 44, 67, 130, 154, 212.

Indo-Iranian period, pp. 135, 154.

Indra, description of, pp. 41-4; viii. 29, 4.

Infinitive, acc., vii. 86, 3 b (vi-pfoham); viii. 48, 10 d (pratfram); dat., with ps. sense, x. 14, 2 b (āpabhartavāi); with attracted acc. (dṛśāye sūryāya); with kr = cause to (cakrīre vṛdhē).

Initial s added to kr, x. 127, 3 a (nīr askrta); 135, 7 d (pāriakṛtas).

Injunctive, doubtful, i. 85, 11 d (tarpayanta).

Instrumental, contracted, ii. 33, 3 c (svasti). 4 b (dūṣṭutī, sāhūtī). 6 c (ghṛṇi); local sense of, x. 168, 1 d. 8 a.

Jacobi, Professor, vii. 103, 9.

Juxtaposition of similar forms, i. 1, 5 c (devō devābhīh); 160, 1 d (devō devī); 8 a b (pavītravān punāti); ii. 12, 1 b (devō devān); 83, 3 b (tavāstamas tavāśām). 8 b (mahō mahīm); 85, 3 c (śūcim śūcayāh); 4 a (yuvatāyo yūvānam); 5 b (devāya devīh); iv. 51, 4 d (revati revāt). 6 b (vidhānā vidadhūr); 50, 7 c (sūbhṛtam bibhārti); v. 11, 4 d (vrñānā vrñate); 83, 10 (āvarṣir varṣām); vii. 86, 7 c (ācetayad acitah); viii. 48, 2 c (sākhya sākhye); x. 15, 8 d (uśann uśābhīh); 84, 9 b (ahastāso hāstavantam); 13 a (krāmīt krāsava); x. 90, 16 a (yajñāna yajñām ayajanta).

Karmadhāraya Bahuvrīhi, x. 15, 9 b.

Lengthening of vowels, metrical, i. 35, 11 d (rākṣā); ii. 12, 5 (smā); 33, 2 (cātayaśvā). 4 a (cukrudhāmā). 7 (abhi). 13 c (avṛṇitā). 15 (evā); 35, 3; iv. 51, 2 c (ū); iv. 50, 6 a (evā); v. 83, 1 (achā). 7 b (diyā); vii. 61, 4 a (śāmsā); 63, 5 a (yātrā); 86, 5 d (arjā); 103, 2 d (ātrā); viii. 48, 6 (sthā, carā). 8 a (mrjāyā). 9 b (satthā); x. 14, 13 b (juhutā). 14 d;



15, 4 d. 11 d; 127, 6 a; 129, 6 d (āthā); 15, 4 b; vii. 86, 5 b (cakrmā); x. 34, 4 d (nayatā). 8 c (nā). 14 a (mrlatā); 90, 8 b (Pūruṣas); 127, 6 a (yāvayā); 129, 1 b (vyōmā); 135, 1 c (ātrā); in eds. and derivatives: i. 35, 4 (abhī-vṛtam); 160, 1 b (rtā-vārī); ii. 12, 4 c (jigivān); vii. 71, 8 b (sumnāyāvas); 63. 2 a (prasavitā); x. 34, 10 c (ṛnā-vā); 14, 12 (urū-ṇasau); 168, 8 c (rtāvā).  
Locative, absolute, vii. 63, 5 c; 103, 8 b; of the goal, i. 1, 4; v. 11, 3 d; of time, vii. 103, 9 c. 10 d.  
Long reduplicative vowel, i. 151, 4 d; iii. 59, 1 b (dādhāra); ii. 33, 12 (nā-nāma); 35, 3 c (dīdīvāmsam); 4 d (dīdāya). 7 b; viii. 29, 6 a (pīpāya).  
Loss of accent, ii. 35, 1 a b (asmai, asya); vi. 54, 4 a (asmai); vii. 63, 5 a (asmai); viii. 29, 6 (yathā).

Maruts, description of, pp. 21-2.  
Metre, irregular, i. 35, 9 d; iii. 59, 2 d. 7 c. 8 c; iv. 12, 4 c; 35, 11 b; 50, 2 c; viii. 29, 5; x. 90, 2 b. 4 a; mentioned in the RV., p. 175.  
Anuṣṭubh: v. 83, 9; vii. 103, 1; x. 14, 13. 14. 16; 90, 1-15; 135, 1-7; Pāda redundant by one syllable, x. 90, 4 a; 135, 7 c.  
Gāyatrī: i. 1, 1-9; iii. 59, 6-9; vi. 54, 1-10; x. 127, 1-8.  
Jagatī: i. 35, 1-4. 6-11; 160, 1-5; iv. 50, 10; v. 11, 1-6; 83, 2-4; viii. 43, 5; x. 15, 11; 34, 7; Pāda in Trīṣṭubh stanza, i. 35, 3 a; v. 83, 10 c; vii. 103, 8; x. 14, 1 a. 10 b. 11 b; 34, 5 c; 129, 8 b; Pāda with Trīṣṭubh cadence, i. 35, 9 d; stanzas in Trīṣṭubh hymn, iv. 50, 10; v. 83, 2-4.  
Trīṣṭubh, i. 35, 1-11; 85, 5. 12; 154, 1-6; ii. 12, 1-15; 33, 1-15; 35, 1-15; iii. 59, 1-5; iv. 50, 1-9. 11; 51, 1-11; v. 83, 1-5-8. 10; vii. 49, 1-4; 61, 1-7; 63, 1-6; 71, 1-6; 86, 1-8; 103, 2-10; viii. 43, 1-4. 6-15; x. 14, 1-12; 15, 1-10. 12-14; 34, 1-6. 8-14; 90, 16; 129, 1-7; 163, 1-4; Pāda in Jagatī stanza, viii. 43, 5 c; Pāda defective by one syllable, x. 14, 5 c. 8 d, by two syllables, x. 129, 7 b, redundant by one syllable, x. 129, 6 b.  
Dvipadā (Jagatī + Gāyatrī Pāda), viii. 29, 1-10.

Brhatī, x. 14, 15.  
Metronymic, irregular, ii. 12, 11 (Dānu).  
Middle in passive sense, i. 35, 10 d; 154, 2 a; 160, 4 d. 5 a; ii. 33, 5. 11 c; vii. 61, 5 b.  
Mithra in the Avesta, p. 119.  
Mitra, description of, pp. 78-9.  
Mitra-Varuna, description of, pp. 118-19; viii. 29, 9.

Naighantuka, ii. 12, 14. 15; 35, 9.  
Nasalization of a final vowel at the end of an internal Pāda, i. 35, 6 a (upāsthām ēkā); viii. 29, 6 (yathāñ eṣā); x. 34, 5 c (ākṛatām ēmfā).  
Natural philosophy, starting point of, p. 207 (x. 129).  
Nirukta, ii. 12, 3. 14.  
Nominative for vocative, iv. 50, 10 a.  
Numerals, syntax of, ii. 33, 2; x. 15, 10 c.

Objective genitive, x. 34, 3 d. 7 d.

Pāda text, its treatment of the pcl. u, vi. 54, 2; of vocatives in o, ii. 33, 8 b (vajrabāho). 15 a (babhro); viii. 48, 2 c. 15 c (indo); of Pragrhya vowels, i. 35, 9 b (e, i); i. 160, 1 b (i); iv. 50, 10 b (ū); x. 168, 1 d (utō); of final etymological r, i. 35, 11 a (Savitar iti); ii. 12, 4 b (ākar iti); vii. 86, 2 b (antāh); viii. 48, 2 a (antār iti); of internal s before k, vii. 103, 4 c (kāniṣkan); of suffixes: i. 1, 1 c; 160, 2 c; iii. 59, 6 c (-tama); viii. 43, 1 b (-tara); vii. 103, 6 d; x. 15, 9 a (-trā); vii. 103, 8 c (gd. -tyā); i. 35, 4 c; iv. 51, 9 c d (-bhia); iv. 55, 7 d (den. -ya); x. 15, 6 a; 129, 4 d (gd. -yā); of certain long Samhitā vowels: i. 35, 8 b (oyāvaya); 85, 4 b (pracyāvāyatan); 10 b (dādrhānam); x. 135, 7 (sādanam); i. 160, 1 b (rtā-vārī); ii. 12, 4 (jigivān); iii. 59, 6 a (carṣanidhītas); vii. 63, 2 a (prasavitā); x. 15, 9 a (tāṣṣur); x. 34, 10 (ṛnāvā); its restoration of lost aspirate, i. 160, 3 d (duṣṣata); its removal of Sandhi in eds., i. 154, 2 (giri-sthās); x. 15, 11 b (supraṇṭatayas); its treatment of dual compounds, i. 35, 1 b (mitrāvārunau); 160, 1 a (dyāvā-prthivī); x. 14, 8 b



(istā-pūrtā); its non-analysis of certain cds., i. 35, 9 b; v. 83, 8 c (dyāvā-prthivī); i. 154, 2 b (ku-carā). 4; ii. 35, 7 b (svadhā); ii. 12, 4 c (ādat); ii. 33, 3; viii. 48, 8 a (svastī); ii. 33, 5 c; viii. 48, 10 a (rūdāra); iv. 50, 1 (Bṛhaspātī); x. 90, 13 a (candrāmās); 135, 2 a (viṣṭhās); ii. 12, 1 a (mānasvān); its analysis of svāvān, i. 35, 10 b; its irregular accentuation of cd. augmented verbs, viii. 48, 2 a (prā āgās). 10 c (nī ādhāyi); x. 135, 4 a (prā āvartayas).  
 Pāṇini, p. 210.  
 Pantheism, starting point of, p. 195.  
 Parenthetical Pāda, x. 127, 8 b.  
 Parjanya, description of, p. 104.  
 Partitive genitive, i. 160, 4 a; ii. 33, 3 b. 4 d; viii. 48, 1 a; x. 15, 3 d.  
 Perfect with present sense, i. 85, 3 b (dadhīre). ii. 12, 10 b (jaghāna); 35, 3 d (tasthur). 13 d (viveṣa); iii. 59, 1 b (dādhāra). 7 b (babbhūva). 8 a (yemire); x. 34, 11 a (tatāpa).  
 Periphrastic use of relative, x. 90, 7 d. 8 d. 12 c.  
 Person, syntactical change of, i. 85, 4 c (3. to 2.). 5 c (2. to 3.); viii. 48, 5 b c (2. to 3.).  
 Pischel, iv. 51, 1 (p. 93).  
 Pitaras, description of, p. 176.  
 Play on words, p. 174 (yam).  
 Praghyā vowels: i. i. 35, 9 b (dyāvā-prthivī); 160, 1 a b c (dyāvā-prthivī, rātvārī, dhārayāt-kavi, sujānmani, devī). 4 b c (rōdasi, rājasi). 5 a b (mahini, dyāvā-prthivī); ii. 12, 8 a (krāndasi, samyati). 18 (prthivī). v. 83, 8 c (dyāvā-prthivī); vii. 80, 1 b (rōdasi, urvī); ū: iv. 50, 10 b (vṛṣanvasū); vii. 61, 2 c (sukratū). 3 b (sudānū); e: i. 35, 9 b (ubhē); 160, 1 a c (tē, dhiṣṇe). 2 c (sudhṛṣṭame, vapuṣyē). 5 a (tē, grhāṇē). 5 d (asmē); ii. 12, 8 a d (vihvayete, havete). 13 a (namete); 33, 12 d (asmē); 35, 4 c (asmē); iv. 50, 11 b (asmē); vii. 61, 3 c (dadhātē); viii. 48, 10 c (asmē); x. 90, 4 d (sāsānā-naṣāṇē); o: ii. 33, 3 b (vajrabāho); viii. 48, 2 c. 4 a (indo); x. 163, 1 d (utō); not shortened in pronunciation before vowels: ii. 12, 1 c (rōdasi); vii. 49, 3 b (satyānrtē).  
 Pravargya ceremony, vii. 103, a

Predicative adjective, ii. 12, 2, 4; 33, 2 d; iv. 50, 7 d; v. 83, 8 d. 7 c; vii. 61, 4 c; x. 34, 12 d; (nom.) with ps., x. 90, 12 b.  
 Proposition, following vb., i. 85, 3 c. 6 c. 10 b. 12 b; ii. 35, 11 c; iv. 50, 1 a. 7 b. 9 a; v. 11, 2 d; x. 34, 14 b; 90, 4 d; 129, 4 a; 163, 2 (?); following participle, x. 34, 6 d; separated from vb., i. 35, 7 a. 9 c d. 11 d; 85, 1 a. 2 d. 4 a. 5 a. 6 a. 7 b. 9 d; ii. 33, 2; iii. 59, 4 c; iv. 50, 4 d; 51, 2 c; vii. 61, 6 a; 63, 5 c; x. 15, 9 c; 34, 2 d. 3 a; 127, 1 d. 5 a. 7 a. 8 a; separated from infinitive, vii. 61, 6 c; of compound vb. repeated, ii. 33, 2 c d; iii. 59, 7 c; vii. 61, 3 b; x. 51, 1 a b; 127, 5 b c; accentuation of compounded, iv. 51, 5 c; vii. 71, 2 a. 4 c; x. 14, 14 d; 15, 2 c.  
 Present used in past sense, i. 85, 9 c.  
 Principle clause for relative, ii. 12, 5 b. 8 d.  
 Prolation of vowel, x. 129, 5 b (āṣṭ3t).  
 Puruṣa hymn, pp. 195-203.  
 Pūsan, description of, p. 111; viii. 29, 5.  
 Quantity, interchange of, i. 35, 6 b; iv. 51, 2 d; vii. 49, 2 c. 8 c.  
 Rātri, goddess of Night, description of, p. 203; hymn to, pp. 203-7.  
 Reciprocal generation, x. 90, 5 a b.  
 Reduplication, irregular, viii. 48, 5 b (anāha).  
 Refrain, of stanzas, ii. 12, 1 d-14 d; v. 83, 3 d-4 d; vii. 49, 1 d-4 d; of hymns, ii. 12, 15 d; 33, 15 d; 35, 15 d; iv. 50, 6 d; vii. 61, 7 d; 63, 6 a-d. 6 d; 71, 6 a-d; 86, 8 d; 103, 10 d; viii. 48, 14 d; x. 14, 5 d.  
 Relative clause, antecedent in, iv. 50, 7 b. 8 d; principal clause in place of, ii. 12, 5 a. 8 d.  
 Rhythm, abnormal, i. 160, 5 d; x. 90, 2 b. 6 a. 15 a; see also Metre, irregular.  
 Roth, i. 35, 10; 154, 6; ii. 35, 9.  
 Rudra, description of, pp. 56-7; viii. 29, 5.  
 Samprasāraṇa, ii. 12, 8 (hū for Lvā).  
 Sandhi, 1. of vowels: artificial, v. 83, 6 c (= ā + e); irr., ii. 12, 5 a (sēti),



between Pādas, resolved : a a, ii. 33, 7 c. 10 a; iii. 59, 4 c; v. 83, 10 a; viii. 29, 1 a. 3 a; x. 14, 4 a; 15, 4 c; 34, 11 a; 90, 13 c; 129, 6 c; a ā, i. 35, 2 c; ii. 33, 6 c; a i, x. 14, 8 a; 15, 6 a; a u, i. 35, 5 c; a r, vii. 103, 9 a; ā a, i. 85, 11 a; 160, 4 c; v. 11, 4 a; viii. 29, 1 a; x. 90, 1 c. 3 a; ā ā, i. 85, 7 a; ā r, i. 160, 1 a; ā u, iv. 51, 2 c; Pāda initial a restored : e a, i. 1, 9 b; 85, 9 d; iv. 50, 10 b; x. 14, 5 c; 129, 3 b; 163, 2 d; o a, i. 35, 11 b; ii. 35, 13 d; iii. 59, 6 b; iv. 50, 10 d; v. 11, 4 d; vii. 86, 4 d. 5 b; 103, 3 d; viii. 29, 2 b; 48, 12 b. 13 b; x. 14, 9 b; 15, 8 b. 12 b; 34, 10 d.

2. of semi-vowels : at the end of a Pāda resolved before vowels : y a, i. 154, 4 a; v. 83, 6 c; vii. 86, 7 a; viii. 48, 2 a; y u, x. 14, 13 c; 15, 8 c. 11 c; v a, i. 154, 2 c; iv. 51, 3 c; x. 15, 5 c; v e, x. 14, 4 c; v r, vii. 61, 3 c.

3. of consonants : r before r, i. 35, 11 c; ii. 33, 2 a. 14 a; 35, 4 c; v. 83, 1 c; Visarjanīya before k, i. 85, 6 c; ii. 35, 1 d; s before k, i. 85, 6 c; ii. 35, 1 d; v. 83, 2 d; vii. 103, 4 c; s before p, v. 11, 6 d; x. 135, 4 b; t before ś, i. 85, 3; n before t, vi. 54, 9 a (Pāsan tāva); x. 90, 8 c (paśūn t-); n before c, x. 90, 8 c (tāms cakra); n before ś, i. 35, 5; ii. 12, 10 b; iv. 51, 2 d. 7 d; v. 11, 6 b; ān before y, i. 35, 10 b; before l, ii. 12, 4 c; ān before vowels becomes ān, ii. 33, 4 &c., irregularly remains, x. 90, 3 a (etāvān aya); ān at the end of a Pāda before vowels remains, i. 35, 10 c; ii. 12, 10 a. 12 a; x. 90, 8 c; before t at the end of a Pāda remains, ii. 33, 6 a.

Savitr, description of, pp. 10-11.

Sāyana, i. 154, 2. 3. 6; 160, 3. 4; ii. 12, 1. 3. 8. 12. 14; 33, 5. 6. 8. 9. 10. 12; 35, 9; iii. 59, 1; iv. 51, 1. 3. 8; v. 83, 6; vi. 54, 3; vii. 86, 1; viii. 29, 10; x. 14, 3; x. 15, 3. 12.

Secondary root, i. 160, 5 d (inv.).

'Self' expressed by tman in RV., vii. 63, 6 b; by tanu, vii. 86, 2 a. 5 b.

Separation of members of Devatādvandvas, ii. 12, 13.

Shortening, c' e and o before a : i. 35, 5 a. 11 c; 85, 3 a. 5 d; 154, 1 c; 160,

3 d. 5 d; ii. 12, 3 c. 7 d. 8 b. 9 d. 11 c; 33, 5 c. 11 d; 35, 8 a; iii. 59, 2 a; iv. 50, 1 a; 51, 2 b. 3 c. 4 b; vi. 54, 1 b. 3 b c. 4 a; vii. 63, 4 b. 6 a; 86, 6 b. 7 c. 8 c; 103, 3 d. 4 a; viii. 48, 8 d. 11 c. 12 d; x. 14, 3 a; 15, 1 d. 2 a. 5 d. 12 c. 14 a; 34, 6 c. 11 c-d; 90, 5 b c. 6 c; 127, 4 a. 5 a; 129, 6 a. 7 c d; 135, 6 b; of ā before r, i. 160, 1 a; of i before a, x. 34, 4 b; 127, 1 b, before u, 2 b, before ā, 3 b; of radical vowel, ii. 35, 3 c; iv. 50, 5 d; of dual ā, vii. 61, 1 a (Varuṇa). 7 a (deva); of inst. i, viii. 48, 8 a (svasti).

Slurred pronunciation of long vowel, i. 154, 3 a (śūśām). 1 d (trēdhā); vii. 63, 6 a (nū).

Singing, characteristic of the Aṅgirasas, viii. 29, 10.

Singular, for plur. noun, i. 85, 10 c (vānām); ii. 33, 1 (ārvati); change from — to plur., iv. 51, 11 c.

Six earths, p. 175.

Sociative sense of inst., x. 14, 3 a b. 5 a b. 10 d; 15, 8 c. 10 c d. 14 c; 34, 5 a.

Soma, description of, pp. 152-5; viii. 29, 1.

Soma sacrifice, vii. 103, 7. 10 d.

Stanzas syntactically connected, i. 1, 7. 8; 85, 4. 5.

Steed, ruddy — of heaven, i. 85, 5 c; of the Sun, vii. 63, 2 d.

Steeds of the Maruts, i. 85, 4 d.

Strong form for weak, i. 85, 12 c (yan-ta); ii. 33, 1 b (yuyothās). 3 d (yuyodhi); iii. 59, 1 d (juhota); vii. 71, 1 d (yuyotam); x. 14, 14 b (juhota). 15 b (juhotana); 15, 7 d (dadhāta). 11 d (dadhātana).

Subjunctive and injunctive, when identical in form, distinguished by mā, ii. 33, 4 a.

Suffixes treated like second member of a cd., i. 160, 1 b (rtāvari). 3 a (pavitravān), &c.

Supplied, word to be, iii. 59, 7 c; v. 11, 1 c; vi. 54, 7 c; vii. 61, 5 a. 7 d; viii. 29, 5 a; x. 14, 2 d. 5 c; 15, 13 a; 34, 10 b; 127, 4 a c; 163, 1 a. 4 c.

Sūrya, description of, p. 124.

Sūtras, viii. 29, 8.

Svarabhakti vowel, ii. 33, 1-3. 5-7. 9-11 (Bud'ra); iv. 50, 11 a (Ind'ra); v. 11, 3 a (mātrós).

Svarita, independent, ii. 33, 3 (abhīti);



35, 2c (asuryā); x. 90, 8c (vāyavyā); followed by Udātta, how marked, i. 35, 7c; iv. 51, 9a; Abhinīṣita, ii. 12, 6c (yò 'vitā).

Synactical order, irr., i. 85, 5c (ūta); 160, 8 (ca).

Threefold division of the world, x. 15, 1. 2.

Tvaṣṭr fashions Indra's bolt, i. 35, 9a b; viii. 29, 8.

Unreduplicated perfect, ii. 33, 14 d (mīdhvas).

Uṣas, description of, pp. 92-3.

Varuṇa, description of, pp. 134-5.

Vāta, description of, p. 216.

Vedas, first mention of, p. 195.

Viśve devās, description of, pp. 147-8.

Viṣṇu, description of, pp. 30-1; viii. 29, 7.

Vocative, elliptical, vii. 61, 1a (Varuṇā = Mitrā-Varuṇā); accent, vii. 71, 1c; viii. 48, 7c (Sóma rājan). 14a (trātāro devās).

Vyūha, resolution of semi-vowels, i. 1, 6a; 35, 1a. 5c. 7ac. 8d. 9c. 10b. 11a; 85, 3d. 4c; 154, 1a. 2a. 2c. &c. &c.

Warrior sons, frequent prayer for, i. 1, 3c; 85, 12d, &c. &c.

Words identical in form distinguished by accent: i. 35, 11 (tē those, te to thee); ii. 12, 4 (dāsā demon, dāsa demoniac); i. 160, 1d (dhárman, n. ordinance, dharmán, m. ordainer); vii. 86, 5d (dāman, n. bond, dāmán, m. gift); vii. 103, 9a (dvādaśa twice, dvādaśā twelfth); ii. 35, 6c (parás, adv. far away, páras, adj. N. other); i. 85, 5d; vii. 86, 1d (bhūman, n. earth, bhūmán, m. abundance); 71, 7a (yuvábhyaṁ to you two, yúvabhyaṁ to the two youths); i. 35, 10c (rákṣas, n. injury, rakṣás m. demon); iii. 59, 3 (váríman, n. and varimán, m. expanse).

Yajurveda, ritual of, vii. 103, 7a.

Yama, description of, p. 212.

Yāska, i. 154, 2. 3. 6; ii. 33, 5; p. 129.











from many sources

Digitized by Arya Samaj Foundation Chennai and eGangotri

what is psychology?

Psychopathic conditions - Page  
personality.

Psychology and philosophy -



1. વિખ્યાતીની Title છે  
2. અગર જે Captain દોસરાત  
ચાહે આપણે જરાય



**A PRACTICAL SANSKRIT DICTIONARY**

By **A. A. MACDONELL**  
Demy 4to

pp. 396

42s.

**A VEDIC GRAMMAR FOR STUDENTS**

By **A. A. MACDONELL**  
Cr. 8vo

pp. 520

Rs. 8

**A SANSKRIT GRAMMAR FOR STUDENTS**

By **A. A. MACDONELL**  
Cr. 8vo

pp. 284

Rs. 8-8

**THE THIRTEEN PRINCIPAL UPANISHADS**

Translated from the Sanskrit by **R. E. HUME**  
Second, revised, edition  
Demy 8vo

pp. 604

Rs. 9

**THE DHAMMAPADA**

With Introductory Essays, Pāli Text, English  
Translation and Notes by **SARVEPALLI RADHAKRISHNAN**  
Cr. 8vo

pp. 204

Rs. 8

**EASTERN RELIGIONS AND WESTERN THOUGHT**

By **SARVEPALLI RADHAKRISHNAN**  
Demy 8vo

pp. 412

Rs. 12

**THE BHAGAVADGITA**

An English Translation and Commentary  
By **W. D. P. HILL**  
Cr. 8vo  
With 18 pp. subject index

pp. 224

Paper Rs. 4-8  
Cloth Rs. 7

*(All prices are subject to alteration without notice)*

---

**OXFORD UNIVERSITY PRESS**